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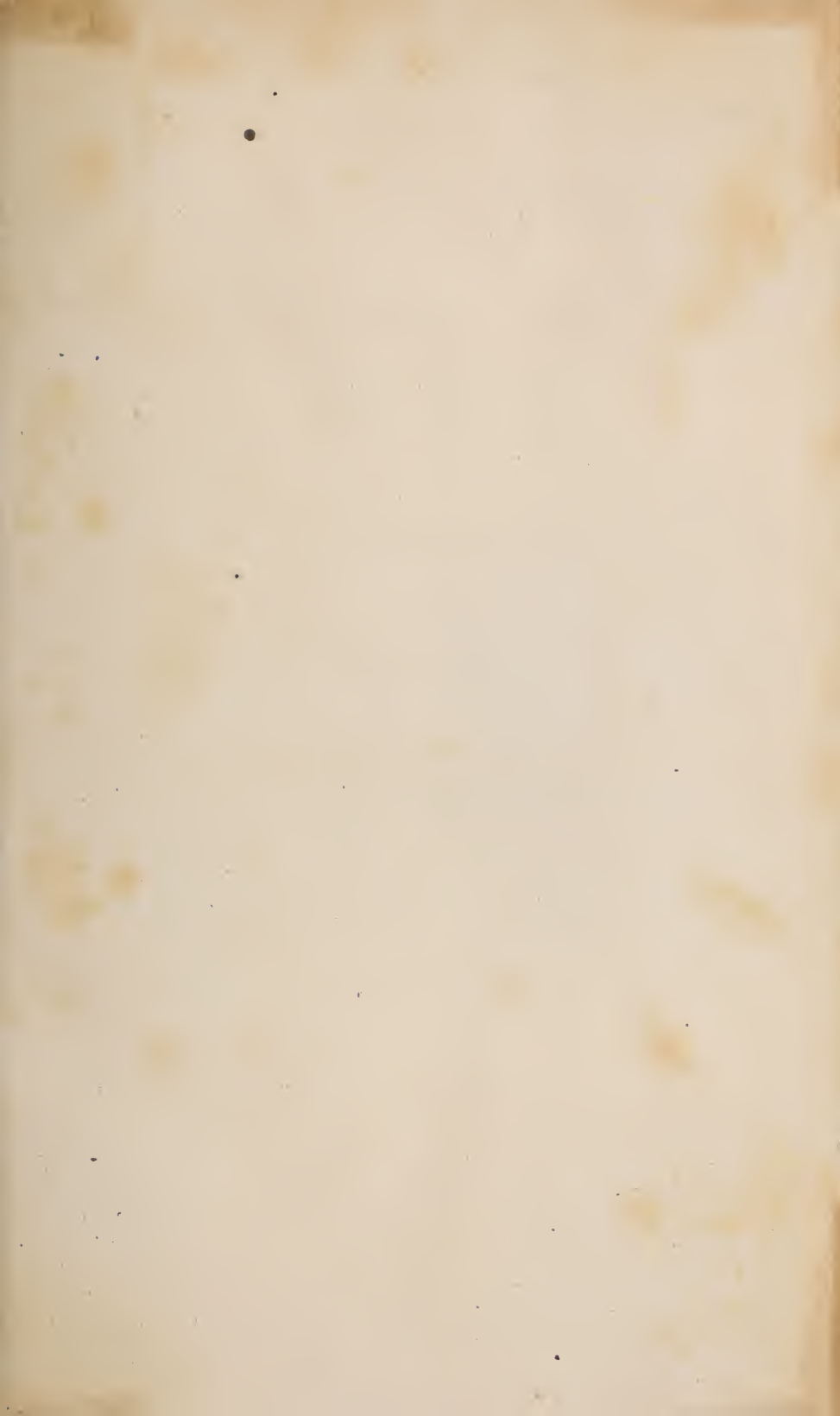
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Micronesia Mission.

PONAPE.—(ASCENSION ISLAND.)

LETTERS FROM DR. GULICK, NOVEMBER 6, 1856, AND JANUARY 1, 1857.

ON the 2d of January, Dr. Gulick wrote, sending a copy, in part, of a letter written in November, 1856, which he feared would never reach the Missionary House, and in which he gave some report of his own labors and prospects. His language is as follows:

Station Report—Houses of Worship.

Respecting my own station, my heart is sad that it has no report to make of a work of grace. One poor foreigner, a Portuguese, has indeed, as I am rejoiced to think, undergone a change of heart; but among the natives, though there is increased attention and respect, and even external obedience, I know of no case of conversion. During the whole year I have had three, and for several months four, different preaching places each Sabbath. On an average I address not far from one hundred individuals during the day. The people of the place called *Tulapail*, where I have preached since May of last year, erected a small meeting house in September. Need I tell you of the pulsations of delight I experience when thinking of this first building ever erected by Ponapeans for the

worship of Jehovah? It shows that the truth is gradually taking hold. The people of that place have long since ceased from most if not all their worship of Ponape spirits. About a month ago, the king and the high priests of this tribe attempted to perform certain yearly heathen rites there, but for some cause, partly if not principally owing to my remonstrances and warnings, but a small portion of the ceremonies were performed. Thus, by little and little, we are undermining Satan's fortress.

I have erected, at my own expense, a meeting-house at my own place, wishing thus to set an example, and hoping also to attract more worshippers. It has also been a part of my labor to endeavor to erect a seamen's chapel at Ponatik harbor, about five miles distant. By it I should gain certain access to seamen, and I might also make it a means of reaching the natives of that vicinity. But first one chief opposed, then another, then another, so that, though I secured the co-operation of Captain Coffin (of ship Roscoe) then in port, I have thus far failed. The timbers of the chapel are framed, and I trust, when our winter's fleet is in, by the united agency of several captains at once, yet to carry the thing through.

Dr. Gulick speaks of having been more favored during the year than ever before in respect to domestic help, though still unable to obtain such assistance as he needs. "Until the work of grace has put the missionary spirit in the hearts of some of these islanders, it will be next to impossible to induce them to help us paddle our canoes on missionary errands." He has been endeavoring to do something in the way of translating the Scriptures, and has prepared a "first draft" of the Gospels of Matthew and John, and of John's Epistles. "I am assisted," he says, "by the natives connected with my family, and especially by the Portuguese named Joquine, above mentioned, in whom I rejoice as a fellow disciple." He is also engaged in preparing a short grammar, and a vocabulary of the dialect.

Pleasing Indications.

In a brief letter dated January 1, designed as a kind of supplement to the one written in November, Dr. Gulick says:

The past year has been in some, yes, in many respects, the happiest I have yet spent on this island. Our work has been so evidently progressing, and we have been able to sow the "good seed" so much more plentifully than before, that we cannot but rejoice, even though we know of no native yet converted. I will state a few facts which I think show that our influence is increasing, and that the dawning of the day on Ponape is nearer than ever before. It may be that the pupils of our eyes are so dilated, by our long sojourn in this heathen darkness, that we discern the dawning light where others cannot recognize it; but that certainly does not invalidate our testimony.

We are conscious of being more and more beyond the malign influence of foreigners. We feel that the influence of persons of this class long resident here is waning, while ours increases monthly. The chiefs come to us more and more for information, and in many little ways that show an increasing confidence. Their dislike and their fears are by no means gone, but they are going.

In my own tribe, there is among the

females a desire, unknown before, to wear dresses. We have given away eight dresses during the year, and sold ten; and eight females have bought their own cloth and made dresses. There is also a growing desire for money. Much of my work is already paid for in money, which results from continual efforts on my part to introduce it, particularly during the past year. There are many still who scorn the idea of condescending to take it, but their number is rapidly diminishing.

Mrs. Gulick has, within the year, taught a number to write in their own language. There are seven or eight who may be said to have learned, and a larger number who have mastered the essentials of the art.

There is a growing desire to learn. Having no printed books, and our system of alphabetic representation not being fully settled, we have not solicited scholars, and all who have come to be taught have done so self-moved. Several have commenced within the last month, one of them being a chief of high rank in this tribe. So soon as we can have printed primers I think we shall be able to collect schools at several different places in the tribe, in which many adults as well as children will be more than ready to commence learning.

My highest joy, however, comes from the hope that some of the Bible truth I have this year scattered abroad will be made to germinate. I know, from the attention I have received when teaching and preaching, as well as from many other indications, that the truth has, to some extent, taken hold of a few; and I cannot but think, that when they shall be fully awakened, even though it be years hence, they will date their first serious emotions from the past year.

My medical practice continues about as last year. My stock of medicines is so low, that I can not do much. I am beginning to require some little return from each patient as an acknowledg-

ment of indebtedness. This is necessary both to make them value the medicine, and to excite gratitude.

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LETTER FROM MR. DOANE, JANUARY 22,  
1857.

MR. DOANE'S 'journal,' from April 21 to November 6, 1856, has been received, from which it appears, that his has still been the varied experience of hopes and fears, encouragements and discouragements, joys and trials; sometimes a goodly number attending on the preaching of the gospel, and sometimes very few; the chief to-day appearing friendly, to-morrow 'forbidding the people in any way to aid him, either by work or bringing provisions,' and soon again removing this restriction; the different tribes among the people sometimes at peace and sometimes engaged in war; the school 'quite an irregular one,' &c. All this, among such a people, is to be expected. In his letter he says "a few words upon points not mentioned in the journal," giving his views.

*Advantages of early attempts to preach in the Language of the people.*

From my first removal to this station, less than one year since, I have attempted to say something to all who might come to hear me on the Sabbath. Indeed I have attempted regular preaching services. Not a Sabbath, when at home, have I failed. My first attempts were partly Ponapeian, partly English. Most of the people have quite a smattering of English. I could readily make them understand what I had in mind, when I could not express myself in their own language. As may be supposed, my use of Ponape was quite imperfect, as indeed it is still. But then this halting to catch words has often had the effect which rhetoricians say belongs to the "rhetorical pause." If any have been sleepy, or disposed to whisper, or otherwise inattentive, their attention has been thus secured anew. I believe many consider it best for the new missionary to wait till he acquires the language, so as to be able to speak with considerable ease at least, before attempting to preach. Perhaps there are missions where such a course would be the best. But if there

are scruples as to this early preaching, or talking, because the holy Scriptures are thereby a little mangled, that is, the holy truths of that volume are expressed through a very imperfect medium, and yet not so imperfect but that the truth may be stated, I think they should be laid aside. Just so soon as one can utter a sentence, or only the name Jesus, he should do so. I have acted upon the sentiment I once heard Mr. Goodell express, that a missionary, just as soon as he could utter the sentence, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners," should go about repeating it, though he could say nothing more.

In this way, one's own heart is more deeply enlisted in his work. He is drawn nearer to the perishing about him, feels a deeper sympathy for them, and sees more clearly their moral ruin. And while he sees this, and sees how little he can do for them, he is driven more frequently, with tearful eyes, to the throne of grace. But again, there is some good done directly to his hearers. They are thus being educated, some new ideas will enter their minds, and in due time these will have a material bearing upon those minds. And as the people learn that meeting is to be held on the Sabbath, they take some interest in remembering when that day comes, and when it does come there is a partial compliance with the command, 'Remember the Sabbath day.' Not unfrequently, during the week, am I accosted and asked when the day will come? how many nights hence? and when it has come there has been, just about me, a suspension of work as such. This I have felt to be a better state of things than when every body was at work.

Another advantage from this course has been, that I have made a more rapid acquisition of the language, having caught words and terms which under other circumstances I might have been months in securing.

*Disappointment.*

At the close of his letter Mr. Doane refers to the Wadjai, who had at times attended the school, with quite a number of other chiefs, manifesting some interest in learning to read and write, and says: "Our high chief is just now giving himself up to drinking, and what I had hoped to accomplish through him as a scholar is all given up. I fear he will never again return to his little book till he is actuated by higher motives. He has been influenced by novelty, and this having passed away he has left, and now he stands in the way of children and all natives. So I greatly fear my school is all gone to the winds."

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LETTER FROM MR. STURGES, JANUARY
28, 1857.

Degraded Foreigners.

THIS letter is brief, but contains some statements upon a most painful topic, often referred to, and which, for more than one reason, unpleasant as it is, should be kept, to some extent, before the public mind, in connection with the efforts which are made to do good in Micronesia. Mr. Sturges writes:

At this station, and in regard to my movements in the tribe, there is nothing of special interest. Congregations continue much as during the summer. Shipping is upon us, and as we expected, the natives are strongly tempted. At this place there are four houses for the accommodation of *beastly* sailors, all kept by foreigners, the chief of whom is from New England. Not long since, one of my Sabbath congregations was much disturbed by the confusion attending upon the efforts of this man to take some girls who had fled from his premises. He, and a company of kindred spirits, with loaded muskets pursued the fugitives, and captured them. This violent mode of getting victims for licentious captains and sailors, is now the only effectual one! This same man from New England, went two years ago, with a gang of natives, and shot down a fellow foreigner! He has repeatedly threatened us, but the good hand of the Lord has suffered no evil to come upon our persons from him. Our human natures

are sometimes rather fretful, and we almost wish a man-of-war would come to take care of such murderers; yet we try to feel no anxiety about these matters, especially as we see how fast God is bringing the wretches to punishment by means of one another. We hope and pray that the fleet will be small this year. We find the natives so wild when two or three hundred sailors are let loose among them, as to interfere greatly with our work.

We hope there are a few about us disposed to know more of Jesus, but these cannot yet stand the storm of derision from the many. We feel that the present are responsible times. Our people have lost their dread of their own spirits, and they do not seem to care much for the true God. We much desire the prayers of all Christians, for special grace to be granted us, that we may meet wisely the responsibilities coming upon us.

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*STRONG'S ISLAND.*

LETTERS FROM MR. SNOW, OCTOBER 1,  
AND 22, 1856.

IN the first of these letters, Mr. Snow says he embraces the first opportunity that has occurred for many months to send a line. All the mission company, at that secluded post, are said to be in "nearly usual health." The letter refers briefly to various matters connected with the interests of the missionary work.

*Ships—Death of the King.*

There are fourteen ships in our harbor now. Three came in yesterday morning before breakfast, all whale ships. Our King died yesterday, and all the ships have their flags at half-mast to-day. It quite touched my heart to see such a token of respect for the poor man. I say *poor man*, for he died as he lived, in dissipation. He adopted and carried out his old father's principle of not allowing any liquor to be made, or trafficked in upon the island; but the first question he put to every ship-master was, "Have



you any liquor?" and so long as there was any hope of getting it for his own use, there was incessant begging. The first of the ships now in the harbor, indulged him quite freely, notwithstanding I saw each of the captains and urged them not to do it. He has now closed his eyes upon us forever. Sad end of a sad life! He had been instructed, and he apprehended the truths of the gospel better than any other native on the island. He would make the fairest promises, but had not the least power to resist temptation. "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." The one who is to be his successor enjoys the reputation of being a most unprincipled man. Yet he has been a more regular church-goer than the King. He is probably in his glory now, with fair prospect of full sway, and I do not know but we may hope as much from him as from the one just gone. He is much more artless than the other, and when talking with him I feel that I understand much nearer where he is.

*Population Diminishing—Dr. Pierson's Plans.*

The population of the island seems to be still wasting rapidly away. Mr. Snow states, that there has been a decrease of about one hundred and twenty-five during the past year. "At this rate," he says, "I shall have performed the burial rite to the last native of Strong's Island in less than ten years; but none of us know the future. I find, by my late census, that there are now not more than 975 natives on the island." The readers of the Herald are aware that Dr. Pierson has been holding himself in readiness to go forth to 'regions beyond' Strong's Island, and waiting for the arrival of the 'Morning Star' to afford him the opportunity to do so. Mr. Snow writes:

The Doctor is becoming almost impatient for the arrival of that missionary schooner to take him to his field of labor. Providence has favored him with an excellent opportunity for prosecuting the study of the Ralik Islands' language. Last April there drifted to this island five of the Ralik canoes, with about one

hundred natives in them, men, women and children. They remained with us, built a large canoe, and August 18th they embarked again, in four canoes, for their own islands, taking with them several of those who had been living here for a longer or shorter period. We have heard nothing of their fate since they left. While they were here, the doctor mingled with them freely, and devoted himself very assiduously to the acquisition of their language. When they were about leaving, arrangements were made for three of them to remain with him, and return to their native islands when he and his family shall go to reside among them. This was done that he might keep up and improve his acquaintance with that language. Dr. Pierson was enabled to render them more or less medical aid while they were with us, and they seemed highly pleased at the idea that he would come to live with them. Some of them remembered his visit there with Captain Handy in the Belle. Some of the ships now in port touched at those islands, and speak highly of the kind treatment received from the natives.

*Missionary Labors—Efforts for Seamen.*

I have had services with the natives, in their language, at two different places on the Sabbath, most of the year past, and have been happy to observe of late an increased interest and attention to the preached Word. The Sabbath school and Bible class have also been continued without interruption. I commenced building me a new house in April, and from that time to the present have been obliged to discontinue our little English day school, but hope to resume it, or some other, ere long. What is to be the issue of things here God only knows. A small, scattered, and constantly decreasing population, seems discouraging; and if our influence was confined to this people, it would appear still more so. I hope our influence is for good upon the sea. I meet and min-

gle freely with seamen who visit us, and as opportunity offers, present the claims of my Master, and urge and entreat to a better life. Thus trying to sow by all waters, some fruit may come to eternal life. At present, it seems a restraining influence rather than a converting power; but "the kingdom of God cometh not with observation."

One of the captains now in the harbor gives me comfortable evidence that he has passed from death unto life since he left home. Of another, I inquired if he had any professors of religion on board. He seemed to hesitate somewhat and replied rather non-committally, but soon told me that he had one young man who thought he had become a Christian during the last season, at Japan. I think he remarked of him, in just these words: "He was the worst, the most profane man I ever sailed with, but now I think he is the best man I ever had with me." We have an English service Sabbath afternoon for seamen, which Dr. Pierson conducts, as I have a native service upon the large island at the same time. Not so many attend as we could wish.

In his second letter, dated October 22, Mr. Snow again refers to efforts for the good of seamen, and the favorable results which it may be hoped will flow from such efforts.

Whenever there are ships in the harbor, we have an English service upon the Sabbath, which has usually been at my house. But now, as the fleet is so large, I have prepared rough, temporary seats at my native church, sufficient for all who have seen fit to attend. During the present season Dr. Pierson has had the entire charge of this service. The number in attendance has usually been quite respectable, though far, far smaller than it should have been. You may be assured there is no untempered mortar used at these services. The sober, earnest truth, the practical Christianity, is presented in a sober and earnest way. To hear these things in a place so completely out of the world as this, may cause them to be remembered, when the

same truths at home would be forgotten. And how different may be the future state of things here from what it would be with no such restraining influence. The native race may soon pass away, but the island is here, and will be occupied, and will be visited by ships; and without some happy influences it will become a most desperate place. Were there no natives here to catch runaways, these mountains would be a fine resort for the most abandoned characters. So when the native heathen die, we may find a most luxuriant crop of worse than heathen. But I am truly happy to say, that foreigners now on the island are far above men of this class on most of the islands about us.

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### Ceylon Mission.

#### ANNUAL REPORT.

IN presenting another annual report, the brethren of this mission first express their devout gratitude, that during the year death had not entered any of their family circles, nor any unusual and dangerous sickness prevailed among them. Some of their number have indeed continued their labors in great weakness, and the mission has been reduced by the removal of Mr. Smith and his family from the field; Mrs. Smith's strength having been much reduced by disease and a long-residence in the country. Mr. Howland also had been obliged, though with great reluctance, to make preparations for leaving. In regard to the present missionary force in the field it is said: "There have been no additions to the mission since 1853, and our number is consequently greatly reduced. As a result of this reduction, two of our oldest stations, Tillipally and Panditeripo, are left without resident missionaries, and the labors of those of us who remain in the field are greatly augmented. At the close of the year, our mission consists of six male and five female members, not including Mr. and Mrs. Howland, who are on the eve of their departure; and we have the prospect of being still further reduced in number before the end of 1857. Though our prospect in this respect is thus dark, we look forward to another year with hope, knowing that the manifestation of God's power and grace does not depend upon the number or strength of the human agencies employed."

### *Native Agency.*

The two native pastors, Rev. M. Cornelius and Rev. T. P. Hunt, have continued their labors, in connection with their respective churches, with encouraging success and increasing prospects of usefulness. Of the three licensed preachers, Seth Payson, who was employed at the beginning of the year at the Oodoopitty station, has left the service of the mission, and is now an officer under Government in his native village. David Stickney has continued in the service of the Native Evangelical Society on the island of Valany, and Nathaniel Niles has labored in connection with the Batticotta station."

At the close of the year, there were, in the employment of the mission, twenty-two catechists and twenty "other native assistants, such as teachers in the female boarding school, translators, colporters, secular agents, &c." All but four of these were members of the churches. There were also forty-six village school teachers, of whom thirty-seven were church members.

### *Village Schools.*

Respecting this department of labor, the language of the report is as follows:

Forty-four village Tamil schools have been sustained by the mission during the year, and one by the church at Batticotta. The whole number of pupils connected with these schools was, in October, when they were examined, 1,816; boys 1,517, girls 299. Of these, 172—86 boys and 86 girls—were children of Christian parents. The report of the committee appointed to examine the schools shows, that of 1,423 pupils present at the examination, 589 belonged to the lowest or alphabet class, and considerably more than one-half were in the two lower classes, and unable to read. Only 9 were in the advanced class, and 170 in the first and second classes. From these statistics it will be seen that our schools partake very much of the character of infant schools. In many of them it is very difficult to retain the children longer than to teach them to read indifferently in their own language. Several causes operate to produce this state of things, viz: (1) A desire to obtain a knowledge of the English language; (2) A desire

to be qualified to read and interpret heathen poetry, not taught in our schools; (3) An increase in the demand for labor in the gardens and fields. For a number of years, these causes have been operating, and our schools have been gradually declining. Their present state cannot therefore be regarded as resulting legitimately from the changes in our plan of missionary operations.

It will be seen also, that the number of girls in the schools has greatly decreased. This is to be attributed principally to the fact that the mission has discontinued the practice of giving cloths and other presents for attendance. There is yet so little desire for female education, that unless some inducement of this kind is offered, very few girls, except the daughters of Christians, can be persuaded to attend school. An interesting feature of the schools is the increase in the number of baptized children.

### *Female Boarding School—Batticotta Seminary.*

The number of pupils in the Oodooville Boarding School, at the commencement of the year, was sixty-five. A class of fifteen graduated in May, and another class of nine in September. Five others left during the year, making a total of twenty-nine who were regularly dismissed. A class of fourteen was received in October, making the number of pupils at the end of the year fifty. Of these, thirty-eight were children of Christian parents, and ten were members of the church. The fifteen who left the school in May were all members of the church, and five of them were baptized in infancy. Two of this class were appointed assistant teachers in the school, and one an assistant in the domestic department. Of the others, Mr. Spaulding states, "four have been married, and are pleasantly settled. The remaining eight are in the villages with their relatives and I am happy to say, that I have never heard even the slightest intimation of any deviation by them from Christian propriety." "The class dismissed in September was received on condition of their remaining but six years, and they left at the expiration of that time. All but one of this class were children of Christians; but none of them had made a public profession of their own faith in Christ when they left the school.

Two have since been received to the communion of the church." The class received in October was admitted with the understanding that the period of their connection with the school as pupils cannot exceed five years. The report says: "We have, as yet, taken no steps towards re-opening the Seminary at Batticotta, as the way has not seemed to us prepared for it. Should it be thought desirable to commence it soon, we see not how it could be done with our present strength. We are few in number, and already overburthened. We are glad to learn that the Committee have it in contemplation to send to our help two missionaries, as soon as they can be obtained. We are in urgent need of them."

#### *Medical Department—Printing and the Depository.*

"Two native medical assistants are employed, and one translator. The former have been intrusted, to a considerable extent, with the care of the dispensary, and the latter has assisted Dr. Green in the preparation of medical works. The class of students under Dr. Green's superintendence numbers eight, six of whom are members of the church. Nineteen hundred and seventy-four patients have been treated at the dispensary during the year."

"The 'Morning Star' has been published the past year, wholly in the vernacular language. The whole number of subscribers was 645, more than one-third of whom were heathen. Though the English portion of this periodical has been discontinued, the circulation has considerably increased." A small work on Ancient and Modern History, designed as a text-book for the schools, is in the press. A Mental Arithmetic, and a second edition of Anatomy and Physiology, will soon be issued.

"From the Book Depository, there have been distributed during the year 5,170 Bibles and portions of Scripture, 4,130 volumes of the Jaffna Tract Society's publications, 6,042 school books, and 61,314 tracts." Of these, 3,900 portions of Scripture and 700 books were sent to the Madura mission. Two colporters have been employed in selling books, and they have met with encouraging success. The mission has also co-operated with the Jaffna Bible Society in an effort to distribute the Bible more extensively, and awaken in the minds of the people a desire to examine the word of God for themselves. "From a grant made by the British and Foreign Bible Society to its Auxiliary here for this purpose, our mission received £44 10s. to expend in

the employment of colporters. Eight persons have been thus employed, during a portion or the whole of the year." As a sample of the labors of these agents, it is said of one: "His uniform method has been to gather the family group, read a portion of the Bible, give a short exhortation, answer questions, and close with prayer. One hundred and seventy-two portions of the Bible have been, by him, either given away to poor people who could read, or sold to those who were willing to buy; and the gospel has been carried to every creature in some four or five villages at this station."

#### *Churches.*

The number of churches connected with the mission is eight. Two have native pastors, who derive their support principally from the mission. One of them, however, has received more than one-fifth of his salary from the native members of his church and congregation. There have been added to the churches, during the year, thirty members by profession, and eighteen by letter. Twenty-five have received certificates of dismission; eight have been excommunicated, and three have died. The present number of members is 395. Forty-five children were baptized during the year. "Services have been regularly held, both in the morning and afternoon of the Sabbath, in several places at each of the stations. The whole attendance in the morning has averaged 450 adults and 1,100 children. Frequent evening meetings have also been held, which have been generally well attended. The contributions to benevolent objects, by the native members of the several congregations, have amounted to £51 2s. 10d."

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### *Madura Mission.—India.*

#### *MANDAHASALIE.*

LETTER FROM MR. TAYLOR, MARCH 27, 1857.

THE South Local Committee of the Madura mission held a meeting at Mandahasalie, March 12 to 15. Mr. Taylor speaks of it as, in almost every respect, one of the most pleasant meetings he has attended since his connection with the mission.

#### *Meetings with Helpers—Encouragement.*

At this meeting, not only were the native helpers connected with the Mandahasalie station gathered together, but several from other portions of the field were present. There were twelve from Tirumungalum, and

one from the Seminary at Pasumalie, from which place others would have attended, but they could not well be spared during term time. The two native pastors, Messrs. Winfred and Zilva, were also present. Mr. Taylor writes :

The meetings with the helpers were, to a greater extent than they have been of late, adapted to instruct and encourage them. The hearing of reports from each helper respecting the work under his charge was what gave character to the meeting, and seemed to produce, in all minds, the deep impression that God is indeed among us. One missionary brother could not help comparing what was then set forth with the state of the work as he had seen it in former days. Not one helper gave what seemed to be regarded as a discouraging report, while nearly all spoke with gratitude of what God had already, in his grace done, and with lively anticipations of what might ere long be expected. It was specially remarked by the helpers of each station, that a sentiment favorable to Christianity very generally pervades the minds of the heathen, and several instances were given of those who had formerly bitterly opposed, but are now true converts, or are so far changed as to use their influence openly in inducing others to embrace the Christian religion. The impression on my own mind, produced by the meeting and what I have here and there observed, is that a greater work is going on than we are ourselves able to observe. Nor can this be regarded as a thing incredible. Our first principles would lead us to expect it. It is the will of God that the gospel should be the power of God unto salvation, and this is preached in many congregations regularly, where the missionary's observation and personal influence are both quite limited. And moreover, many of the native Christians, in all the places where their business calls them, make known the truth with a zeal and consistency that impress the minds of the

heathen ; so that in various ways the truth is disseminated and works its way. Two instances, which illustrate this, have recently fallen under my observation. In one of these, in a remote village, eight families have subscribed to be Christians, the change in their minds having been brought about mainly by the agency of a man who has been only an occasional observer of one of our congregations. He had thus picked up what knowledge he could, at irregular intervals, and reported it in his village, until these eight families became ready to take this step ; and many more say, ' We too shall probably follow soon.' The heart of that one man appears to have been much interested, and he had, I found, been quite intent on bringing about the change in his neighbors. The other instance is in another village, where several families have petitioned to be taken under instruction, who were brought to do this mainly by the agency of an illiterate female from one of our congregations, who had married a man in that place.

#### *Ordination of another Native Pastor.*

The closing services of these interesting meetings were connected with the ordination of a native pastor over the church at Mandahasalie, and the administration of the Lord's Supper, to a large number of native Christians, by other native pastors.

The ordination of Yaserdian, as pastor of this church, was on the Sabbath, that Christians in neighboring congregations might have more opportunity to attend. The church was well filled, mostly with men, as there was much sickness among children, the hooping-cough being very prevalent. The two native pastors were present and took part in the exercises, Mr. Winfred giving the right hand of fellowship, and Mr. Zilva the charge to the people. In the afternoon, the Lord's Supper was administered ; more than one half of the whole congregation partaking. These two native pastors officiated. They both appeared to understand alike the nature and the spirit of the ordinance,

and to be capable, in their remarks, of adapting themselves to the wants of the people. I noticed but one peculiarity in their mode of administration, and that was the unusual amount of singing introduced. That singing however, as it was all appropriate, did not appear to come amiss, or to weaken the effect of the service on the mind. We were thus permitted to witness, what we had not seen before, a large body of native Christians partaking together of the memorials of the Savior's love, all the exercises of the occasion being conducted by natives.

The church in this place appeared to be unanimous in their desire to have Yaserdian for their pastor. He has been a diligent student of the Bible, and, by his fidelity and truthfulness, has acquired the confidence of all who know him, as but few natives can. His position, however, is not without difficulties. He will need our prayers, that God may be with him. His church members are scattered, poor in the things of this world, most of them those who are called 'low caste' by the world, and their habits are not yet, in all respects, such as they should be.

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MADURA.

LETTER FROM MR. CAPRON, APRIL 20,
1857.

MR. and MRS. WHITE arrived at Madura on Saturday, April 4, and Mr. and Mrs. Capron the next Monday, having rested for the Sabbath at Maloor. When Mr. Capron wrote he could say: "We are beginning to be settled in our temporary residences, our goods having all reached us since our own arrival. We have also made arrangements for instruction in Tamil, and have begun the study of the language."

Interest in the People and the Work.

Respecting first impressions and first feelings upon entering their field, and seeing something of the people and the work, Mr. Capron writes:

I can speak for more than one of our company, when I say that we have been greatly interested in all that we have

seen of the missionary work. Our hearts are drawn out to this people. There is something in their very appearance which seems hopeful to us. Their sociability, their politeness, their respect for superiors, their timidity even and consequent dependence, are characteristics calculated to win our interest from the outset.

It was very pleasant, the first Sabbath after our arrival, to hear the sound of the church-going bell, whose clear tones rung out over the city, so far superior to the tinkling of the bells of that immense and wealthy heathen temple. The congregation was small, numbering sixty, but it had some interesting features. There was a goodly company of women, who came with their children; and when the contribution-box was passed, the poorest of them put their mites into the treasury of the Lord. The services were conducted by Mr. Rendall, in Tamil, and were unintelligible to us, except that we could not mistake the name of "Jesu Christu," and the closing "Amen;" and what Christian heart will not find some profit in the suggestions of these words?

Towards evening I went with Mr. Little to the prison, to attend a most interesting exercise with a few of the prisoners, who gather to hear the Word of God read and explained. Six or eight members of the village congregations, who, by various means, have found their way to prison, formed the nucleus of the little circle. And I could not but think it a beautiful exemplification to them of the Christian religion, that even there they should be sought out by the missionary, as if he felt the responsibility of his charge, and would relieve them in trouble. How strong an appeal to the hearts of these men, and to their friends at home, when they come to report it, that they can say, 'I was in prison, and he visited me.' But there was another reason for being interested in this audience. It was the most attentive and earnest-looking audience that I have yet seen in India. Such men are accus-

tomed to an intensity of thought, and their countenances show it. There were several heathen present, and one among them who seems to be an earnest inquirer after the truth as it is in Christ. He was emaciated by disease, slowly recovering from the cholera; but his interest began before his sickness, and had only been deepened by that providence.

Ahmednuggur Mission.—India.

ANNUAL REPORT.

Churches.

A COMMUNICATION from Mr. Ballantine, of Ahmednuggur, takes the form, in part of a mission, and in part of a station report, for the year 1856. "We have much reason," it is said, "to speak of God's mercy to us as a mission during the past year, and our record for 1856, is a record of continued favors from the hand of our Heavenly Father. Two new churches were established in villages in this vicinity; the churches previously established were prospered; our corps of native laborers was considerably enlarged, and several new villages were occupied; four young men of high caste, in the city of Ahmednuggur, came out from their friends, and in the midst of trials and dangers, joined themselves to the church of Christ, causing an excitement in the city such as we never before witnessed, and producing an impression respecting the power of Christian truth, the strength of Christian principle, and the endurance of Christian fortitude, such as the heathen here had never before received. And in connection with these conversions, the spirit of inquiry has extended, and quite a number of the educated young men around us have become convinced of the truth of Christianity, who yet, for fear of the consequences if they should do otherwise, remain in the ranks of Hindooism."

Most of the facts referred to in the report have been already mentioned in the Herald, and need not be repeated in detail. There are now seven churches connected with the mission, two in Ahmednuggur, four in villages near that place,—Khokar, Shingvay, Chanday, and Lonee,—and one at Seroor.

To these churches thirty persons were added by profession during the year, and the total number of members at the close of the year was 194.

Native Helpers.

Mr. Ballantine remarks: "The addition of several native laborers to the number of our workmen gives us great encouragement. The four young men of high caste, of whose conversion I have spoken, are all now in mission employ. The two belonging to the weaver caste are engaged in teaching. One of them has charge of the small boys' school under Miss Farrar, the other is an assistant teacher in Mrs. Ballantine's girls' school, and both are very industrious and much interested in their work. They are, at the same time, pursuing their studies, learning English, which they had acquired in some measure before they came to us, and studying the Bible, which they are reading through in order, with some helps." Two of the high caste young men have made great pecuniary sacrifices in entering the service of the mission, leaving much more profitable situations in the service of the government, because they preferred mission employment, and wished to be preparing to preach the gospel. "The addition of these four young men to the number of those who are preparing to make known Jesus Christ to their countrymen, and who are already capable of rendering efficient service in this work, is an event which demands our hearty acknowledgments. They have a great love for this work, frequently going out with older Christian brethren to the places where instruction is given on the streets, and frequently also walking to the neighboring villages and preaching to the people." Several other persons, who were in the school for catechists, are now engaged as teachers. "The number of native laborers in the villages has been increased by six."

Schools.

Schools have been in operation at four villages in the vicinity of Ahmednuggur, and for a part of the year at two other places. "There are also schools in the Khokar field, under Mr. Barker's charge. These schools are attended by the children of the native Christians, by those of inquirers, and by those of the heathen also, so far as they are willing to put their children under Christian instruction. They contained, at the close of the year, about seventy-five scholars. In Ahmednuggur, the school for catechists has been prosperous." "The school for large boys contains twenty-two pupils. In that for small boys, now under the superintendence of Miss Farrar, there are about twenty, nearly all the children of Christians. The school for girls, under the care of Mrs. Ballantine,

numbers about forty. Miss Farrar also continues to have charge of a school for girls which is supported by the English residents, and which is very large and flourishing."

Lectures—Preaching—Tours.

Mr. Ballantine has given theological lectures to a class of young men who are preparing to be pastors of native churches. He has also given lectures on particular portions of the Scriptures, and a course founded on Edwards's History of Redemption, which have been attended by all the native assistants, and the young men in the school for catechists. He has been abroad on several missionary tours, preaching to large companies in the villages, and especially at places of pilgrimage; when at home, he has 'preached twice on almost every Sabbath,' and has often addressed companies gathered in his compound.

Encouragements at Ahmednuggur—Deism Increasing.

One of the native pastors, Ramkrishnapant, has written a report of his church, in which he details the circumstances connected with the conversion of the four young men of high caste, mentioned above. Mr. Ballantine refers to this report as bringing to view several important facts, upon which he makes somewhat extended, but interesting and important remarks.

1. Deistical principles are making progress in the native community. The form of deism found here is the general denial of any revelation from God. There are several circumstances which now favor the progress of these rationalistic sentiments in this country. The general diffusion of education tends to this result. Those who are educated see that Hindooism cannot be sustained, and they very readily adopt the view, not only that Hindooism is false, but that all religions are like it. And no difficulty stands in the way of embracing deistical notions. A man is not called to forsake his friends, or encounter any peculiar trials, in becoming a deist. He may cherish such peculiar sentiments and still enjoy the society of all dear to him. The pride of learning, the pleasure derived from discussing such subjects with other young men of education and talent,

and the desire to reform those disgraceful customs of old Hindooism which excite the contempt of civilized nations, all tend to favor the progress of deistical sentiments in the native community. The number of those who hold these sentiments is already so large as to produce a strong public opinion, and the effect of this in weakening the power of caste is beginning to be felt.

Inquiry as to the Truth of Christianity.

2. Those who have given up the idea that Hindooism is from God, are easily led to inquire in regard to the truth of Christianity; and their deistical sentiments have prepared the way for an examination of the subject of religion with more readiness, and more impartiality, than if they had remained Hindoos. Had they embraced such opinions from a desire to avail themselves of that freedom from all restraint which deism furnishes, or had they made deism the occasion of giving themselves up to every species of wickedness and sensuality, then this deism would have proved an obstacle in the way of their inquiring after the truth. That it has proved no obstacle here, but on the contrary a stepping-stone from Hindooism to Christianity, is to be attributed, I think, to the prevalence of the knowledge of Bible truth in this place, and to the influence of our native Christians. In other large places, like Bombay and Poona, where deism prevails extensively, it has led to increased immorality among young men, many of whom have gone on from deism to atheism, and live, indeed, as if there were no God. We have been saved here from this baneful influence of such opinions. The brahmans of Poona are accustomed to warn any of their young men who are sent here in the employment of Government, to be particularly cautious, lest they come under the influence of the native Christians, for, they say, the young men of Ahmednuggur are very easily led away. On the other hand, persons of deistical sentiments, on going

from this place to Poona, are struck with abhorrence at the wicked practices and opinions prevailing among the young men there, and express a strong desire to return here, where they have so often enjoyed the society of the educated native Christians. All this exhibits the influence of the native brethren here upon those in the community who have been led to see the folly of Hindooism,—an influence upon their opinions and upon their conduct,—in consequence of which, religious inquiries, which were commenced without any regard to Christianity, have ended in the sincere and intelligent embracing of Christian truth.

Influence of Truth Extending.

3. Another matter of special interest is the fact, that the influence of the truth is beginning to be felt and acknowledged beyond the limits of our mission schools and mission compounds, even in the highest castes. This is true not only in our own, but in other missions on this side of India. Hitherto, almost the only persons converted from the higher castes have been previously connected with missions as teachers or scholars, or in some way under mission influence. The lower castes alone could be reached by the ordinary means and appliances. Young men of the higher castes could not be thus moved, and missions were led to establish boarding schools, and English schools, to bring these also under the influence of the truth. But we have now reached a new point in the progress of our missionary labors. We find that young men of high caste are affected by the truth, although not previously brought into connection with us. It is this fact which has caused so much excitement during the past year in Ahmednuggur. Previously, when any person in mission employment, or attending the mission schools, was converted, it was felt that the parents and friends of that person were greatly to be blamed for putting him under Christian influence. The heathen understood that they had

the remedy in their own hands. They had only to prevent their children attending the mission schools and they were safe. But during the past year they found that the influence of truth was reaching even their own houses, and entering their families, and that they could not remove their children out of its reach. This excited their rage, and led them to petition the government to have us expelled from the city.

It is remarkable also, that in Bombay, where great English schools are established by different missions, and maintained at great expense, the religious interest which has characterized the past year has been seen, not so much among the pupils of the missionary institutions as among those of government institutions. The conversions there, which have gladdened the hearts of all who love the kingdom of Christ, have taken place, except in one or two instances, among those who were studying in those institutions from which direct religious instruction is systematically excluded. And this is a fact most encouraging, I think, to all who are engaged in this blessed work. Missionaries may now begin to see their way clear to leave the drudging of secular education to the government institutions, making it their great work to preach Christ and him crucified, and feeling that, in thus preaching the truths of the gospel, they are not cutting themselves off from all opportunities for reaching the higher classes, but that even the pupils of government institutions are prepared to listen with respect to the proclamation of the gospel; that, in fact, many of them are better prepared to profit by the exhibition of the truth than the ignorant masses around them. When the day comes in which the missionary can break away from all the labor of secular education, and give himself up entirely to the spiritual duties of his work, it will be a great day for India. There will still be the necessity of giving theological education to those who are to be pastors and teachers; but

this is a work in full harmony with the appropriate calling of a missionary.

High caste Converts must suffer Persecution.

4. Another fact to which I would call particular attention is this. Converts from the higher castes cannot hope, at present, to remain in their own houses after embracing Christianity. The system of caste is still too stringent to allow of any such irregularities. The new converts here, both from the brahman and the weaver caste, made the trial, and met with precisely the same result. While they remained in the homes of their parents, every effort, even to the extent of personal confinement, was made to induce them to conform to the customs of Hindooism. After they had embraced Christianity, they were distinctly told not to come home again. The mother of the brahman youth told him, after he became a Christian, not to visit them again; she did not wish to see him. So did also the father of one of the young men of the weaver caste; and up to this time, they refuse all intercourse with them. This is what Hindooism requires. They must either drive their Christian children from their houses, or must themselves become outcasts. It is this state of things which presents so great an obstacle to the progress of the missionary work among the higher castes. It is this which leads young men, who are convinced of the truth of Christianity, to stop at the threshold and turn back, rather than come in. They feel that they cannot endure the trials which they must encounter if they become Christians—that they cannot forsake father and mother, wife and children, and be to them ever after as dead. Could men and women in Christian lands witness the scenes which have occurred here during the past year,—when it seemed that human nature could not endure the trial, that reason or principle must give way,—they would better understand the difficulties which beset the missionary in his

work. The English magistrate, who was called in to set Shahoo at liberty, was several times so overcome by witnessing the strong feelings of the mother, that he could not refrain from tears. But this serious obstacle to the progress of the gospel is being removed. The progress of deism in the community tends to its removal, and various circumstances are leading to the same result.

Influence of the Native Pastors.

5. It is well worthy of notice, that in the instruction of those inquirers whose conversion has so much gladdened our hearts, the native pastors were most conspicuous. Indeed it was their influence, and the influence of their deacons, which first led these young men to us, and which, under the blessing of God, brought them at last into the fold of Christ. Two of them were scarcely known to the missionary before they came out boldly and declared their purpose to embrace Christianity. Other young men, who have been deeply impressed with the truths of Christianity, but have not yet openly declared themselves on the side of Christ, received their impressions, and their religious instruction, principally from the native brethren. Natives in an inquiring state of mind, are more ready to communicate their feelings to a native Christian than to the missionary. And this serves to indicate how important is the aid which the native pastors render in the missionary work.

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*SEROOR.*

STATION REPORT.

MR. BISSELL was constrained, by the state of his health, to leave his station for a time, before the close of the year which is now reported, and his report was written at Bombay. Six persons were added to the Seroor church, by profession, during the year. "One of these was the wife of Sidu, the prospective pastor of the church, and another the wife of a native helper. Three of them were heads of families, one in Seroor and two in Kolgaw. Two members of the church have died, one has been excommunicated, and one suspended.

The present number of members is twenty-eight. Eight children were baptized during the year.

“A school was sustained among the Christians and mahars at Seroor about half of the year, and in October a school was opened at Kolgaw. There are several children in the little Christian community which is springing up there, and the school, though small, bids fair to increase, and become an important auxiliary in spreading the knowledge of the truth in that region. Some adults are availing themselves of it, and learning to read.”

During the first months of the year, Mr. Bissell's whole time was spent in touring; but when the touring season returned in November, sickness prevented his resuming those interesting labors. During his absence, Sidu has remained at the station, keeping up the Sabbath and other services according to his ability. Since the middle of February last, Mr. and Mrs. Dean have been at Seroor.

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K H O K A R .

STATION REPORT.

THE report of this station, furnished by Mr. Barker, is as follows:

We have occupied the station not quite half the year. On account of some unavoidable delay, our dwelling-house was not completed until the latter part of April, and we were compelled to repair to Ahmednuggur for two months, as the extreme heat would not permit us to live in tents later than the end of February. We were also obliged to remain in Ahmednuggur from the beginning of June until the end of September, (the monsoon season,) on account of the impassable state of the roads.

The number of members in the church at the close of the year was 33, and the number of baptized children 59. When we have been at the station there has been preaching twice every Sabbath, and in our absence a native helper has held a meeting once every Sabbath. The average attendance, when we have been present, has been about fifty. From eight to ten villages are represented at these meetings, some of which are six miles distant.

Much time has been spent in preach-

ing from village to village when the weather would permit us to live in tents. In this way we have visited about fifty villages, many of them several times. Many others have been visited by our native helpers frequently. When unable to move from place to place, we have made daily visits to one or more of the twenty villages that lie around Khokar, within a radius of seven miles. The past year has been one of seed-sowing and not of ingathering; but though there have been no additions to the church, at the close of the year many persons were asking admission to its privileges who gave good evidence of conversion. We have found much, very much, to encourage our hearts in our work.

In nearly all the fifty villages visited, I have found attentive audiences of men, varying from fifteen to eighty or a hundred; and Mrs. Barker has ordinarily met companies of women, numbering from fifteen to twenty-five, who have heard the word gladly. She has met, when at Khokar, several times in the week, an interesting company of women who are learning to read.

Within the year Newasse has been occupied as an out-station, by a young man who was for several years teacher of the school for catechists in Ahmednuggur. He has a regular Sabbath service at his own house and another in the bazaar, both of which are well attended. He is also occupied, more or less daily, in conversing with persons who come to him for instruction. There has been a gratifying progress in our field.

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LETTER FROM MR. BARKER, APRIL 29, 1857.

IN the *Missionary Herald* for April last, some account is given of a tour made by Mr. Barker in October, 1856. The present communication has reference to other tours, performed in December and January, of which he had not previously found leisure to give an account. These tours, together with the one made in October, occupied fifty days. During that time he visited sixty different villages, and “several of them two or three

times." The narrative contains much which is well calculated to interest and encourage the friends of missions in India, but room can be found in the pages of the Herald for only small portions of it.

#### *Harkoodas, a converted Gosavi.*

At five o'clock on Saturday afternoon, December 13, we pitched our tent at Panchagaum, under the shadow of a Hindoo temple, where we remained until Monday morning. We shall never forget our visit to that place, and you will rejoice with me for what the Lord has done there. On arriving, we met Harkoodas, a recently converted 'gosavi,' or religious teacher, and when he grasped my hand, there was no doubting his joy at seeing us. He is well known in all this region, and during the many years that he has been exercising his vocation he had made about four hundred "disciples," among whom are many men high in authority. He has visited almost every important holy place in India, and has expended more than two hundred rupees for idols and relics from sacred shrines. A part of these he had disposed of, but the remainder he brought to me, saying that I might send them to America as evidence that the labors of the "Padre Sahibs" had not been in vain.

In answer to my inquiries as to how he made disciples, he said the ceremony was not unlike that of Christian baptism. It was performed by sprinkling water on the head and thighs, and giving the candidates milk to drink. They were also required to make a feast for himself, his attendants, and the people of the village, at an expense of from fifty to one hundred rupees.

Wherever he went, his disciples, and thousands of others, treated him with almost divine honor. "In many ways," said he, "I have deceived my country men, by inducing them to trust in false gods, and even in myself, for protection from evil. I have led many of them in an evil way, but now, having as I trust found the right path, I wish to devote

all my powers, and the remainder of my life, to the work of telling them of the Savior."

We were rejoiced to find that he had entered upon this work with commendable zeal. He speaks openly for Christ in his village, and wherever he goes. The consequence is, that he is sorely persecuted. The "head man" of his village, has threatened to drive him away, and would no doubt do so did he not fear the authorities. He meets with constant abuse from his old disciples, who have made strenuous, but unavailing efforts to re-convert him to Hindooism. All their reproach for the name of Christ he has borne with wonderful meekness, not having returned railing for railing. This man accompanied us for several days on our tour, and rendered us important aid. He is now learning to read, preparatory to being employed as a catechist, and he will soon receive baptism. He is very poor, having given up all his emolument as "gosavi." His trials have been great in numberless ways, and nothing but the grace of God can keep him from falling.

#### *Readiness to Hear.*

At Newasse, Mr. Barker found much to justify the hopes expressed in his former letter respecting that important place; and at Toka, a large place, occupied almost exclusively by brahmans, he had frequent opportunities for discussion and "the very great pleasure of meeting four young brahmans who were earnest, though not yet open inquirers."

We left Toka on the morning of the 19th, and followed up the south bank of the Godavery about thirty miles, preaching in a large number of villages that had seldom been visited before, either by missionaries or our native helpers. By fording the river often, we were able to visit the villages on both sides of the stream. They are not, on an average, more than two miles apart. Many of the people had never seen a "Sahib," a "Madame Sahib," or a tent before, so that we were objects of great curiosity.

Our bullock cart was often surrounded by a crowd of wondering spectators as soon as we halted, and it was usually a long time before we could sit down without having from thirty to forty pairs of eyes staring at us. At times we were annoyed by the inquisitiveness of the people, and then again amused by such things as the children trying to pick the white spots off from "Madam Sahib's" dress, or by their calling my little brass inkstand a household god.

But with all their rustic simplicity, it was not difficult to gain their attention to our message, and in fact, some of the most pleasing incidents of our fifty days' tour occurred in those places. It was our custom to hold meetings in the tent at evening; and usually, after the regular service was over, persons remained to inquire of us more fully concerning "this new way," so that our gatherings did not break up till midnight. The Spirit of God was evidently present at many of these meetings, and we have reason to hope that some souls will be saved through the truth then imparted. More than once our tents were thronged, nearly the whole day, with eager listeners; and often we were compelled, from sheer exhaustion, to send them away. We were repeatedly urged to remain longer, to come again, and to send a Christian teacher. With only one exception, we never failed to secure audiences of attentive hearers, varying from ten or fifteen to eighty.

#### *Preaching to Pilgrims.*

Leaving the Godavery we crossed over to the Parah, in order to attend the great yearly pilgrimage at Kolkar. It occurred on Saturday and Sabbath, the 10th and 11th of January. As usual, many thousands flocked together from all the neighboring villages. Satan calls these multitudes together for his own wicked purposes, but we have found evidence that God has made their gatherings a means of good to some souls.

Many, whose villages have never been

visited by the preacher, have said to me that they first heard the truth, and became interested in it, at their pilgrimage. We aim to have a large number of native helpers present at these gatherings, so that the word may be spoken to as many as possible. There were in all twenty persons, male and female, who had come to Kolkar at this time for the purpose of imparting instruction on the most important of all subjects, to that idolatrous throng. Among them were Vishnoopunt, and the four young men who were baptized at Ahmednuggur in June last. They had been with us during the last ten days of our tour, and had aided us very greatly in our work; exhibiting an intelligent and untiring zeal in preaching Christ to their countrymen. Several times, during the few days they were with us, they were so intent upon preaching to those who came to inquire, that they did not find time to take their usual mid-day meal until near sunset. May they ever find it as their meat and drink to do the will of our Lord and Master!

#### *A Gathering by Moonlight.*

Our first service was by moonlight, on Saturday evening. The presence of white persons never fails to secure a large audience on such occasions, and so it proved in this case. Mrs. Barker and myself had scarcely time to select an eligible place and seat ourselves on the ground, in true native style, before we had nearly six hundred persons gathered around us. Of these perhaps one hundred and fifty sat on the ground, and the others stood closely packed around them. It was a scene for a painter's pencil, as witnessed by the light of the full moon; for the swarthy faces of our audience contrasted strangely with their white and flowing garments. They all consented, at our request, to listen in silence for a time, a thing which we have heretofore failed to persuade them to do. Much to our gratification, they kept their promise well. Vishnoopunt, the most experi-

enced of our helpers present, spoke for three-quarters of an hour, of Christ and him crucified, with great appropriateness and fervor. We then sang the hymn, "One there is above all others," and gave an opportunity, according to previous arrangement, for discussion. An intelligent brahman was chosen from the crowd, to propose questions on their behalf; and this he did, for the most part, in a very fair and candid manner. This discussion lasted for another three-quarters of an hour, and was conducted mainly by Vishnoopunt, who gave evidence of a happy faculty for imparting instruction, and of remarkable self-control.

It was remarked by us, and by all our assistants who had before visited this pilgrimage, that there was a much greater readiness to hear the truth this year than ever before. Our audiences were far more quiet, and we usually had them entirely under our control. This marked improvement was due in part to the abolition of hook-swinging. But this is not, I think, the only cause of the improvement. It was due not so much to the absence of fanatical excitement, as to the actual presence of the Spirit's influence, inducing a real desire to know the way of salvation. Hundreds were present from the villages we had just visited, who came, in part at least, to hear our message. We could not have asked for a more delightful and hopeful close of our season for touring.

#### *Additions to the Church—Thanksgiving.*

This laborious, but precious fifty days of seed-sowing, was followed by an occasion of joyful ingathering. On Saturday, January 17, the church met at Khokar to examine candidates. Nine presented themselves, of whom six were received. These were the first additions to our number since we removed to the station, and we then, for the first time, gathered around the communion table. We had taken the precaution to enlarge our place of worship (the Mahar rest-

house) two-fifths, by tearing down a wall, so as to give us the use of an adjoining room. More than seventy persons met, from ten different villages, quite filling our enlarged space. Marati came from Newasse, and he and Vishnoopunt aided me in the preaching exercises. There was a good degree of solemnity, especially during the administration of the ordinance of baptism and the Lord's supper.

Monday "was truly a social and a joyful day" at Khokar, and was observed as a day of thanksgiving. Mr. Barker says: "We had religious exercises, in which Marati, Vishnoopunt, Shahoo Dajee, Capumbhai and several others took part. It was good to be there. Among all our New England and New York thanksgiving days, we can recall none in which we felt greater pleasure than in this." At the close of his letter, Mr. Barker thus expresses his feelings of satisfaction in the missionary work. "I love this work more and more. I rejoice that God ever put it into my heart to engage in it, that you sent us here, and that we *are here*. Doubts will at times arise in the mind of every one, whether he is in the path of duty; but I have never felt so certain that I was doing the very thing the Master would have me do, as when engaged in telling the story of salvation to these heathen who know nothing of it, and who (since they cannot read) can never know it, unless they learn it from the living preacher. The Lord is surely giving us great encouragement in our work. To Him be all the praise."

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### Kolapoor Mission.—India.

#### ANNUAL REPORT.

#### *Preaching—Distribution of Books.*

MR. WILDER states, in making his report for the last year, that his labors have been much interrupted by ill health; but while absent from the station, the first five months of the year, he was still able to prosecute his work to some extent, in other localities. "Since returning to Kolapoor, our ordinary preaching services have been sustained much as formerly, and a daily service has been held with all the native workmen employed on our buildings. Our Sabbath services in the city chapel have proved, as heretofore, the most interesting, and the uniform attendance and serious bearing of some of our hearers, who are entirely

disconnected with the mission, lead us to hope that the truth is producing some effect in their minds and hearts." The average congregation on the Sabbath is reported as one hundred.

Opportunities for extending the knowledge of Christian truth by the circulation of books have not diminished. The books and tracts put in circulation during the year amounted to 2,743 copies—167,826 pages. Of Bibles and portions of Scripture, there were distributed 111 copies—43,580 pages. "The time not engrossed by other duties has been devoted to the preparation of vernacular books for the press. A Theological Class Book, which had been long in hand, has been completed and carried through the press." "A Scripture Manual in Marathi has also been completed, and the manuscript has been accepted by the Bombay Book and Tract Society."

#### *Vernacular Schools.*

The schools, which were disbanded at the close of the year 1855, in accordance with what was supposed to be the decision of the Prudential Committee, were re-established as soon as this misapprehension was removed. They "have not yet regained their former character and numbers, but are gradually improving." The report states: "Among the pupils of one of our schools, up to the time when they were disbanded, were the nephew of the king, and four or five other children from the palace. This introduced our Christian books there, and led the way to occasional visits by Mrs. Wilder to the Queen and ladies of the palace, in whom she became much interested. Our schools have had a very manifest influence in awakening more interest on the subject of education, and winning the favorable regards of the people." "Two of our teachers have manifested increasing interest in the truth for some months past, coming often for private instruction, and freely stating their convictions; and we hope and pray that they may soon have grace and courage to profess Christ before the world. The number of our pupils at the close of the year is as follows; in three boys' schools, daily attendance 253 pupils. One girls' school, 41.

LETTERS FROM MR. WILDER, APRIL 13,  
AND MAY 2, 1857.

#### *The First Converts.*

TWO letters have been received from Mr. Wilder. In the first he mentions, what he was not able to report for the year 1856,

the baptism of one at Kolapoor, who gives evidence of having passed from death to life; the first gathered fruit of missionary labor there.

You will rejoice to know that the Lord is giving us some indications that he has mercy in store for this dark corner of India. The first Christian convert in this state was baptized and received to church fellowship a week ago last Sabbath. He was our first inquirer here, four years ago, and we have watched his course ever since with much interest and solicitude. For four years he has manifested an earnest wish and fixed purpose to be baptized and profess Christ before the world; but when the time came, he found it involved a severe struggle. It proved a day of deep feeling with him, and of some tears. He is a man about forty years of age, of mature mind, and untrammelled by the restraints of minority, yet the struggle involved in severing the ties of caste and kindred proved not a light one. Even after he came to me for baptism, messengers continued to come from his relatives to urge him to return to them; but he continued firm to his purpose and witnessed a good confession.

In his letter of May 2, Mr. Wilder gives a fuller account of this man, and states that his wife, his son, and his sister, as well as some others in his village, appeared to be sincere inquirers; and that one other person, a female, had been baptized. These pleasing indications rendered it the more painful for our missionary brother to break away from his work and return to his native land, as he was just about to do; constrained to this course by the failure of his health.

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#### *Historian Mission.—Persia.*

##### *OROMIAH.*

LETTER FROM MR. PERKINS, APRIL 23,  
1857.

MR. PERKINS refers, in this letter, to various matters connected with the interests of the missionary work. He first mentions, that since he wrote before, they had finished printing Doddridge's Rise and Progress, and

had commenced printing a course of Theological Lectures, "prepared with much care and ability by Mr. Stoddard," before his death.

Intelligence had reached the mission, of restored peace between England and Persia; but fears are expressed, "that the English Embassy will return to the capital under circumstances of embarrassment, which may prevent its exerting that beneficial influence on the Persian government, and the country, so much to be desired," and "that provision in the treaty for religious toleration may have been forgotten."

Grateful mention is made of the efforts of many friends, in Persia, at Constantinople, and in England, during recent embarrassments, to secure religious liberty for the Nestorians, and relieve the missionaries from opposition. Mr. Khanikoff was still most kindly exerting himself in their behalf, striving to secure some favorable action from new Persian officials at Tabreez. Documents which he had already procured are, it is said, strong enough in favor of their personal protection, but do not mention the subject of their missionary work. At his request, they had recently sent him a statement of what they desired, in addition to the continued liberty of their press and their seminaries, "not yet interrupted, though threatened," in the way of permission to have schools in the villages, to employ native helpers, who shall be allowed to visit, unmolested, and to reside in the villages, as quiet Persian subjects, teaching, or preaching the gospel. The Jesuits are believed to be at the bottom of this Persian opposition to the mission.

#### *The Religious Interest—Native Helpers.*

Respecting the religious aspect of the field, Mr. Perkins says: "At our approaching communion, we expect about thirty new communicants from among the Nestorians to come with us to the Lord's table, making the whole number who thus commune about 160. There may be as many more who are the children of God, and who, we hope, will come with us, in due time, to this sacred ordinance. The unusual religious attention in Geog Tapa continues, and there is much general interest in other places."

Reference is again made to their urgent need of a reinforcement, and it is said: "We are favored, while our own number is so small, in having a large number of very competent and (for orientals) faithful native helpers. There is little temptation here for those whom we train up for missionary work, and whom God qualifies by his Spirit for that

work, to turn away and engage in other employments. Our field being white for the harvest, and the missionary laborers few, we have therefore every motive to set these helpers at work, especially as their agency can be made available at a vastly cheaper rate, pecuniarily, than new missionaries can be sent into the field. It is particularly grateful to us, to see our lamented brother Stoddard's influence multiplied and extended through these helpers, on whose preparation for the work he so long and faithfully toiled, and on whom he has left a measure of his heavenly impress. The pious, intelligent, and active pupils, who go forth from our female seminary, become very competent helpmeets of these helpers, and double their efficiency and usefulness. Our own number, however, must bear a certain proportion to our native helpers, or that agency will greatly suffer."

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#### G A W A R .

LETTER FROM MR. RHEA, MARCH 19,  
1857.

#### *Schools.*

IN reporting the state of things in his mountain portion of the Nestorian field, Mr. Rhea speaks of having been disappointed in not obtaining as many scholars as he expected in the autumn. He says, "We have now in our school, twelve boarding pupils, besides the scholars from the village. Many of these lads are promising. We have not been permitted to see among them that marked religious interest for which we have longed and prayed, but we are not discouraged. I remember no winter in which I have seen so much thoughtfulness among our pupils, or so much prayerfulness on the part of some. Though we have had no general awakening affecting the whole school, we must not suppose that the divine Spirit is limited to one mode of operating. I cannot but hope that some of these dear youth are not far from the kingdom of heaven."

#### *Changes—Pleasant Indications.*

In the village we have observed a change, painful in some cases and pleasing in others, as it relates to different classes. There are some, to whom the gospel seems fast proving a savor of death unto death; while to others it is a savor of life unto life. The former class are seldom seen at the place of prayer,



and if they come, their presence may almost always be traced to some mercenary motive. The latter are invariably present at all our religious services.

For the pious, and those religiously disposed, we have a prayer meeting weekly; in the exercises of which some take a part, though with a stammering tongue. We hope that thus more of a pastoral influence will be exerted over them, and that they will feel more deeply their responsibilities. One of them is the father of Gewergis, who died in the seminary in such triumphs of faith. He is now an old man, and oftentimes manifests much religious tenderness. Another was once a famous singer, for whom the people in Gawar used to send, from far and near, to be present at their weddings and dances. We long to see this little company increasing, and we believe it will increase. Just now, two of our acquaintances, from the village of Keeat, are with us, visiting their sons in our school. One is a priest, very friendly to our labors among his people; the other is an intelligent, sensible and (I almost hope) pious man. I well remember when the old priest could not read a verse without blundering at almost every word. The increase of light and learning about him has stirred him up, and he now reads well. He has a copy of the Scriptures, which I have reason to believe he reads faithfully. His son, in our school, is an interesting young man, very docile in his disposition, and tender in his religious feelings. The priest asked me for a small Testament yesterday. He said he often went to his villages to administer the sacrament, and wished a portable Testament, modestly adding, "I may speak a word to the people." For a priest to instruct his people in the mountains, would be considered decidedly "Ingles."

In regard to the Turkish government in the mountains, Mr. Rhea says: "We see no improvement. The Turks are, as ever, lean and hungry, unprincipled and rapacious. Still their rule is better than Koordish insur-

rections. It is such as the Lord is pleased to give, and that is enough."

The helpers in Jeloo and Tekhoma, so far as they had been heard from during the winter, were prosecuting their labors without molestation.

### Assyria Mission.—Turkey.

#### MOSUL.

##### LETTER FROM DR. HASKELL.

THE following letter was written at sea, when the writer was on his way to the United States. It contains statements in regard to various matters connected with the present condition, and the prospects for the future, of the missionary work at Mosul, which are of much interest and importance.

#### *Mosul and its Inhabitants.*

The 'physical aspects' of Mosul are, Dr. Haskell says, generally pleasing to him, and "the climate, three-fourths of the year, is agreeable and very salubrious." "Aside from its intense summer heat, there are few places in Turkey which I should prefer for a residence." "Water rarely freezes, except in mid-winter, when comparatively little rain falls. The atmosphere is remarkably clear and dry. I know of no climate so favorable to persons disposed to diseases of the lungs. Intermittent fever is not common. Diseases incident to the summer are not usually very prevalent, and the city has been remarkably exempt from epidemics. Cholera and plague have been rarely known." Of the people he writes:

The Moslems of Mosul differ much from the Osmanlies, and, indeed, from most other Mussulmans. Many of them are of Christian descent, and the memory of their origin and former faith still clings closely to them. They are far more free from fanaticism than the Turks, and much more tolerant. Christian rites are sometimes practiced by them. If a child is sick and not expected to recover, it is not uncommon to take it to a Christian church, and have it baptized, and anointed with holy oil, by a Christian priest. In dress and manners there is very little distinction between the sects.

The Christians seem to me by no means so hopeful subjects of missionary

labor as the Jacobites elsewhere. They are extremely bigoted, superstitious, full of prejudice, and completely enslaved by their spiritual rulers. The better classes are proud and haughty, and not well disposed to Franks. They have generally little honesty or ingenuousness, and I have usually found a sad lack of principle, as well as any foundation on which to build it. In intellectual ability, shrewdness, and cunning, they are not wanting.

#### *Present State of the Missionary Work.*

The present state of the work in Mosul seems to me hopeful. There is very much for which to thank God and take courage. The church, though small in numbers, and to human view weak, is large in faith and strong in Christ. It is a church of much prayer and simple piety. I was surprised by the depth of Christian experience, and the extent of doctrinal knowledge, on the part of most of its members.

For the last three months, the average attendance on the Sabbath exercises has been about sixty. A number of young men are usually present, and we often notice strangers. Few females have courage to visit the chapel. Two weekly services have been held, in different parts of the city, and are well attended. At Mr. Lobdell's Sabbath Bible-class, and weekly prayer meeting, from twenty-five to thirty females are usually present.

#### *The Dispensary.*

A service has been held at the dispensary, where from forty to eighty have daily, Sabbaths excepted, listened to the truth. Syrians, Nestorians, Papists, Turks, Koords, Bedouins, and Fire Worshipers have heard Christ preached. Occasionally a Moslem objects to some unpleasant truth, but all listen attentively, and most gladly. With many, the want of medicine is merely a pretext for coming to hear the gospel. A very large part of these people could not, by any other means, be reached. Within three

months about 2,000 patients have been treated. The dispensary practice has gained for us much influence among all classes. Several successful surgical operations have given the people a most exalted idea of our skill. A man whose daughter was relieved of a long standing and distressing difficulty, went into the market and streets proclaiming the skill and kindness of the Americans.

#### *Papal Plans and Efforts.*

Among the Jacobites there is much discussion and considerable uneasiness, which the Archbishop exerts himself to allay. He is as subtle and Jesuitical as ever, to us professing evangelical views and a desire to fraternize, but elsewhere, by word and deed, hindering the truth.

There is some discussion also among the Chaldeans, while their priests are leaving no means untried to rivet their chains still more closely. A printing press has been set up here this winter; and a corps of Italian workmen has just arrived. A site is obtained, and plans commenced for a college, for the education of young men. Rome is fearfully in earnest. She sends forth men by twenties, and pours out gold like water. She would "disciple all nations." Deep-laid plans are formed for her supremacy in Turkey. The Armenians are saved from her grasp; shall she be allowed to destroy the other Christian sects? Will not the American church "come up to the help of the Lord against the mighty?"

#### *Encouragement among Moslems.*

One of the most interesting features is the state of the Moslem mind. If I mistake not the signs of the times, a work is progressing which will, ere long, develop itself in mighty results. Little is apparent, but one who watches for the light must discern a breaking of the night of Moslem bigotry. Several are reading and discussing the Bible. Some of the principal Moslems of Mosul have accepted Bibles from us, sometimes asking for them. A Moollah, who was my

fellow-passenger from Diarbekir to Mosul, read, almost constantly, a Bible we had given him; and before leaving, declared that he had been for sometime convinced of the truth of Christianity, and would abjure Islamism did he not fear death. A distinguished Moollah recently sent for our native helper to visit him, and converse with him of Christ. The principal secretary of the Pasha is friendly to us, and perhaps an earnest, though secret inquirer. But in the bosom of the Turks, the spirit of persecution it still rife. A Moslem family recently embraced Christianity, and were baptized by the Popes' Legate, when the Pasha immediately sent a young man of the family into the army, and banished the remainder.

*Nestorians—Earnest call for Help.*

In company with Messrs. Righter and Jones, I visited Amadia in November. We were most deeply interested in the Nestorians of that region. There seemed on the part of many, a most earnest desire to know the truth as it is in Jesus. At Dura, nearly the whole male population assembled in their church to listen to our words, and many seemed much affected. Several white-haired men lifted up their hands, and with the tears streaming down their cheeks, exclaimed, "Who will tell us more of Christ? We must die soon, and shall perish in our sins." We could but weep with them, and most earnestly pray God to give to them the bread of life. Could American Christians have been there, their hearts must have melted. I must plead for this poor people. In their name, in the name of Christ, I ask your prayers and your charity. I beg of you to send them preachers and the word of life. Are there not young men ready to come to their relief? The present opportunity may never again be found. If you come not up soon the enemy will enter in, and the field be lost.

For this position, if it is to be occupied, a physician will be greatly needed, and Dr.

Haskell proceeds to appeal, with great force, to his brethren of the medical profession. This portion of his letter will be published in the Journal of Missions.

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DIARBEEKIR.

LETTER FROM MR. WALKER, APRIL 2,
1857.

At the commencement of his letter, Mr. Walker states, that though they had had much to employ their hearts and hands during the winter, they had not received the full blessing they hoped for when the season commenced. "We then thought," he says, "that we could discern in the minds of quite a number a seeking after the things which make for their own personal salvation. We still hope, that in the case of some, this has not been in vain; but with most, there has been only an intellectual examination of the doctrines which distinguish the Protestant faith." They had been disappointed in one young man employed as a native helper, from whom much was hoped, but who did not prove to be fitted for usefulness as a preacher, and had been dismissed from the service of the missionaries. From Hinee there was nothing of special interest to report. "The work there has much to contend with." At Cutturbul the little congregation has appeared well.

The Enemy at Work.

But though this letter does not bring intelligence of great spiritual prosperity, or special progress in the missionary work at Diarbekir, there is much in its statements, respecting the circumstances in which the missionaries and the Protestants there have been placed, and the efforts which have been made by enemies of the truth, to prevent its influence and deter men from embracing it, which will not only be read with interest, but will encourage hope. Mr. Walker writes:

I have been exceedingly pleased by the cleverness in debate manifested by many of our people in defending the Protestant doctrines. Considerable attention has been awakened in the Armenian and Syrian communities, and I doubt not many minds have been led to take a more favorable view of Protestantism than ever before, because, forsooth, they have learned something of what truth is.

The enemy has seen the danger, and

contrived a way to ward off, for a season at least, the threatened evil. He used some of the keener minds of this people to quiet those whose consciences were beginning to be aroused, by presenting the idea of a reform in their old church, retaining what is consistent with the Scriptures and is good (?) and rejecting the false. The bait takes; and many sit down to wait quietly for the good time coming.

Armenian Schools New-modeled.

And that the plan might work the better, a few *social* reforms must be brought in to fill the public eye and engage attention. Education is at last acknowledged to be a good thing. Even the Protestant school has done good, but *they* must do better. So the Armenian schools are re-modeled entirely, on quite a new and taking plan, and all parents are now assured that henceforth there is no necessity for sending their children to the Protestant school. But finding that all parents are not convinced by evidence not *seen*, a boy is taken from the Protestant school, through whose information a list is made out of the parents of all Armenian children attending there, and upon these, one by one, waits a committee of priests and leading men, to induce, by persuasion or threats, the attendance of the children upon Armenian schools. In this way our boys' school was reduced in three days from eighty to sixty.

But here again was a difficulty to be met. In school, *books* must be used, and most unaccountably, parents have found, and children too, that they can learn to read much more readily and with much more pleasure in using the Protestant books, for these they can understand.

This difficulty must be borne for a little while. Protestant books must be used until—and this is another grand idea to please and quiet—an *Armenian printing press* shall be obtained and set in operation, by which not only their

schools shall be supplied with orthodox Armenian books, but the thirst for Protestant books be in great measure allayed. We exceedingly doubt whether such a press will ever be established here, but these plans succeed for a season in quieting the people. We think they will not do so long, and we hope for much good. In all this there is very strongly implied a confession of past error.

Persecution at Karabash.

In another quarter the enemy has been busy. I have to record a transaction disgraceful both to Christianity and humanity. Protestantism is found to be a thrifty plant. Wherever it takes root it is very apt to abide. It must be allowed no place; and if once introduced it must be summarily rooted out. So thought the chief priests and leaders of the Syrian Jacobite village of Karabash, two hours from the city, east of the Tigris. Protestantism had gained a foothold in Cutterbul. It had obtained a house in Kyabi Keoy. They declared it should find no entrance into Karabash. There should be no man there who should be willing, or dare, to receive and entertain a Protestant at his house. Thus man proposes. But God disposed the heart of one Ablahat, a poor weaver, to be willing to listen to, and then to desire the truth. Promises had no longer any power. Threats ceased to terrify. He *would not* go longer to the church, to sanction worship to pictures and saints. He *would* receive Protestants to his house and listen to the words of Christ.

This endangered the craft, and was not to be endured. The priest, a master of evil and the tyrant of that village, stirred up the people. A petition was presented to the Pasha asking that Ablahat might be expelled from the village as "a worker of evil." The Pasha, after true Turkish model, without any examination, gave the order. At this stage of the matter we sent word to the Pasha, through the English consul, and he prom-

ised that the order should be re-called. But, as the Pasha now says, he forgot to re-call it, and a week after, in the hands of a Turkish police officer, it was executed by the villagers in a most outrageous manner.

Death Resulting—The Outrage Rebuked.

The poor man, with his wife and daughters and all his effects, was turned out of doors and out of the village, at the commencement of a dark, rainy night in the first of March. He begged that his loom might be suffered to remain until he could send some one to weave out the five or six yards remaining to complete the web. But no! The hard-hearted priest thrust his foot through the web, snapping every thread and making the whole a ruin. From the exposure of that night the poor man was attacked with fever. He succeeded in getting to the city, hoping to be able to make complaint and obtain redress, but he lived only about a week. Through the consul an order was obtained from the Pasha, that the inhabitants of the village which expelled the man should carry the body back to the place, and the Protestants should have the privilege of performing the rites of burial. This was quite humbling to the villagers, and it was no small labor to carry the body on their shoulders five or six miles. Various expedients to escape the humiliation proved vain. Mr. Knapp and myself, after those bearing the body had started, mounted our horses, and going around by the bridge which spans the Tigris, reached Karabash sometime before the body was brought. We had quite a talk with the villagers and with the priest, the chief enemy of Protestantism and chief agent in occasioning the death of the man. He sat smoking his pipe, with heartless indifference, on the very edge of the grave which was being dug for his victim. The grave was completed just as the bearers of the body reached the village.

The Burial.

A large number of Protestants, from the city and from Cutturbul, came also. The whole village (except the priest, who slunk away when he saw the company with the body approaching) gathered around the grave, and for half an hour listened with apparent interest, to as plain an exposition as I could give them of the solemn truths contained in Romans xiv. 7-13. During all the exercises the utmost propriety was observed, and I could not but trust, that in this instance also, the wrath of man would be made to praise the Lord. We do hope that that village will ere long receive with gladness the Word they have been endeavoring to cast out from their midst, and trample under foot. But who will now venture to open his door to the Protestants and the Bible, as did poor Ablahat, we know not. Some there are who would gladly hear and receive the truth, but they dare not face the storm. They cannot endure to the death.

Papal Efforts.

The Catholics in the city have been increasing their schools during the past year, and are entering upon larger operations to establish here the power of the man of sin. A large, fine church, a monastery and a seminary will be built this summer. We occasionally meet upon the street some of their Italian monks, with cowl and cape and hempen girdle. The influence that has been gained by them in the regions about Mardin, and Sert, and Jezireh, mainly through proffers of protection from civil oppression, is really very great, and I very much fear that the whole Syrian and Nestorian churches (i. e. the Nestorians this side of the mountains) will be absorbed by them ere there is a Protestant force to enter in and lead them to the truth as it is in Jesus.

Call for Laborers.

Mr. Walker speaks of a petition received by him, which was signed by men of eleven

Nestorian villages in the sub-pashalic of Sert, "praying for preachers and teachers to be sent among them, and also a Protestant agent to protect them from unjust and exorbitant taxation." "The plea for preachers and teachers," he says, "we must send to Oroomiah, and we do not feel prepared to take the part in their civil affairs implied in the last request." The letter also states:

Our deacon, Shemmas, and another member of our church, are now visiting the region lying between Mardin and Jezireh. Great, very great is the want of that people. Shemmas writes me, from the Christian villages near Mediat, that a missionary stationed at Mardin could do very much for all that region. But the whole people are groaning under their civil burdens, and are looking for some one to show them present good. And to any one who promises this they will be ready to listen; yet I have some doubt whether they will pay very earnest heed to one who can only point them to the "rest that remaineth." But we do most sincerely hope that a missionary may be stationed soon at Mardin. It is a point of great influence. The wily Catholics have perceived this, and have already gained a strong foothold there.

Greece.

LETTERS FROM MR. KING, MAY 11—30,
1857.

Continued Excitement and Opposition.

SEVERAL letters, of later date than those quoted from in the Herald for July, have been received from Mr. King. His circumstances were not greatly changed. In the first of these letters, dated May 11, he says: "The whole city seems to be in commotion in regard to me and the horrors of the Inquisition said to be in my house. A lawyer, one of the first here, was beaten I am told, night before last, because he hooted the idea of my having any thing like the papal Inquisition. Various threats are heard from various quarters, and those who are my friends seem to be anxious with regard to the result."

Correspondence with a Minister — Mr. Buel's Letters.

Mr. King wrote to the Minister of Foreign Affairs respecting the abusive article in the

"Age," "begging him to take such measures as justice requires, and the law and his position permit, to repress such calumnies, and prevent the recurrence of them in future." The answer was, he says, "just what I expected, namely, that I must apply to the courts of justice. But before these courts I was once tried, and know well what to expect from them." Owing to the excitement, he had, on the Sabbath, "a very large congregation;" and had "seldom seen an audience more attentive."

A Greek gentleman had requested a private interview, to speak with him respecting Mr. Buel's letters, said to contain such 'terrible things.' He stated that there were nine hundred or more of them, and that "the person who had them was willing to give them up, if he could be well paid for them, otherwise they would be published." Mr. King replied, "that it was not his affair, and they might do what they liked; that Mr. Buel had been informed, as he was told, of the existence of these letters, but had never applied to him to take any measures to reclaim them; but on the contrary, had made light of it, and said if they wished for more he could furnish them."

Interview with the Director of Police.

On the 12th of May, Mr. King called on the head of the Police, and informed him that Kephalas was making use of his name, and that of the secretary of the police, to excite the people; having stated that the director of the police had said, "Onward—do not let this matter rest;" and that the secretary was his friend. He was greatly surprised to find that the director appeared to believe all the falsehoods of Kephalas, and asserted that he knew him to be giving instructions to young men in the night; that he had written depositions to that fact, &c. He read to Mr. King most of the article of Kephalas in the "Age" and said, "These are serious things, and must be examined."

In the course of the conversation, the director proposed that Mr. King should cease from preaching. This he declined to do, saying, "I shall continue my preaching, and shall be happy to have you present, or any one you may send, to hear what I say." "After perhaps two hours' conversation with the director of the police," he writes, "I returned to my house, feeling that I had a clue to the difficulties with which I am now surrounded; that, in all probability, some of the authorities of the place are using their influence to get up a disturbance, that they may have a pretext for taking measures

against me; and that possibly I may again need the aid of the United States Government, to save me from the net which has been spread for my feet.

"By the advice of a friend, and of one of my lawyers, I gave yesterday to the editor of the '*Age*,' a short answer to the article signed, '*P. I. Kephalas*,' simply declaring that his statements with regard to me and my family were without foundation. This I did, lest my silence might be construed by some as an assent to the things stated."

Prosecution Threatened.

"I have just heard, that a judicial investigation of the matter is to be commenced, and if so, it will not be strange should you hear from me soon in prison. The man who, in 1847, insisted that an order should be issued for my imprisonment, is now minister of justice. My prayer to God is now, as it was then, that the counsel of Ahithophel may be turned into foolishness; that he would cause this wrath of the enemy to praise him, and their lies to promote the cause of truth."

On the 20th of May he wrote again: "The judicial examination has not yet, as I suppose, commenced. Should an action, by means of false witnesses, be found against me, and I be brought to trial before the courts of justice here, I shall, almost as a matter of course, be again condemned, and perhaps to something worse than exile."

On the preceding Sabbath, few of his ordinary hearers were present at the preaching service, probably deeming it prudent to keep away; yet he had "an overflowing congregation;" the greater part of them young men. Some were at first disposed to laugh, but after the discourse commenced they "listened with all due solemnity and went away in good order." Among the hearers were two agents of the police; "sent doubtless by the director, either to hear what was said, or to see who were present." Other Greek newspapers have commenced attacks upon the missionary. One "ridicules the idea, that Americans should attempt to teach the Greeks, whose ancestors were the light of the world when the Americans were wild men in the forests;" and suggests that Mr. King should be sent to the insane hospital, 'so ridiculous is it for an American to become a teacher to them.'

Judicial Investigation Commenced.

On the 30th of May Mr. King wrote: "According to the newspapers here, the judicial examination of my affairs has already commenced; and if false witnesses enough

can be found to establish the accusations against me, I shall probably have another trial before the courts of justice; and you can fancy what may be the consequence.

"The British Minister here, Sir Thomas Wyse, has shown himself very friendly to me in all this affair. He has been to the Greek Minister of Foreign Affairs, and spoken to him in very strong terms with regard to it. I presume he has made a communication to his own government on the subject, as two British subjects, Ionians, were also accused by Kephalas, and their lives put in danger from the excitement caused by the accusation. Last Sabbath I had again a large congregation, though few of my regular hearers were present."

Cherokee Mission.

ANNUAL REPORT.

MR. WORCESTER has sent to the Missionary House, a copy of a report of the state of the churches, "drawn up by Mr. Torry, from individual reports presented to the Association." It is more encouraging than reports from that mission have sometimes been.

In reviewing the past year of the Cherokee mission, we have great reason to thank our Heavenly Father, that, while he has provided for all our temporal wants, he has given us reason to feel that he is not forsaking our churches, but is still waiting to be gracious.

From Dwight we have no regular report. We are informed, however, that the state of things has been encouraging, and that there has been at times a very manifest anxiety among the people in reference to religious interests. Nine have been added to the church by profession; and some who have been remarkable for their opposition to the cause of Christ are now constant attendants upon the means of grace. The monthly concert, the sewing circle, the prayer meeting, and Sabbath school are well attended.

The church at Fairfield has become much scattered. It formerly numbered nearly one hundred members, but is now reduced to forty-nine. For two years previous to the present it has been more or less without the stated means of grace.

Many of the members have moved away ; many have died ; two, within the past year, have been excommunicated ; three have been dismissed to other churches. No additions to the church can be reported ; yet there is a much better attendance on public worship, and much more close attention to the preaching, than there was a year ago.

At Park Hill, four have been received on profession of faith, and one is now an accepted candidate for admission. Two have been dismissed to Fairfield church. The present number of members is fifty-five. The contributions to the cause of missions are large compared with the number and ability of the contributors, having amounted during the year to \$95 76.

The Lee's Creek church was founded in 1852 with eleven members. It now numbers twenty-four, eight of whom have been added during the past year. There is increasing interest in meetings for prayer, as well as in the Sabbath school and monthly concert.

At Honey Creek, Mr. Huss reports the present number of members as fifty-one. There is good attention to preaching, but not always a large attendance upon ordinary meetings. The church has lately lost one of its deacons by death. He was a truly excellent and valuable man. Six persons, two men and four women, are candidates for admission to the church.

Recent Intelligence.

ZULUS.—The tabular view of the Zulu mission for 1856 has been received. There are reported twelve places for stated preaching, with average congregations varying from 24 to 175 at the different places. The whole average Sabbath attendance thus reported is 658. Ten persons were added to the churches during the year. The present number of members is 192. Seven schools are reported, with a total of 136 pupils. Most of these "are mere family schools taught by the missionaries, the pupils being the hired servants." Mr. and Mrs. McKinney arrived on the 20th of January, and are to be stationed at Amanzimtote (Umlazi), where the high school for

young men is located. Mr. Rood and Mr. McKinney will divide between them the pastoral labors and the care of the school. Mr. Pixley is to remove to Amahlongwa, Mr. McKinney's former station.

A letter from Mr. Abraham, dated March 29, speaks of the difficulties among the Zulus as yet unsettled. It was feared another battle would be fought, and other hundreds of the people slain. Refugees were still entering Natal, and the prospect was that a large part of the Zulu people might remain within the territory of the colony. But though there had been a large accession to the population, there was no increase of the congregations at the missionary stations. The people manifest no readiness to receive the truth, and no disposition to adopt improvements of any kind. As their fathers lived, so will they live.

SYRIA.—A letter from Mr. Ford, of Beirut, dated May 25, mentions that five persons have been added to the church since the 1st of January ; one of them from Beirut, and four from the villages of Lebanon.

SHANGHAI.—Another letter, dated at Ping-hoo, March 31, has been received from Mr. Aitchison. Since he wrote in December, every thing there had gone on quietly. The people, he says, "are respectful, and even kindly disposed. Our anxieties as to permanency have mostly passed away, and we begin to regard our residence here as a fixed fact. We wonder at the indulgence of the authorities, and praise God for the favor thus shown to our undertaking. I trust this advance of ours will prove but the first step in the march toward the populous regions of Central Asia." Circumstances constrained Mr. Burden to leave him in February, and return to Shanghai. Their companionship in labor had been delightful. Soon after Mr. Burden left, Mr. Aitchison was visited by Mr. Blodgett, and was subsequently joined by Mr. Edkins, of the London Missionary Society. "We shall continue to labor together," he writes, "at least until the way is open to the 'regions beyond.' More than a month ago, we ventured to open our own house for preaching, both afternoon and evening. A large hall on the first floor answers very well for a chapel. The audiences have been generally good, and the services more satisfactory than when held in the streets and temples. Frequently, instead of delivering formal addresses, we enter into familiar conversation with one of the more respectable hearers." "Some of the neighbors have already formed the *habit* of coming to listen. A few

occasionally remain to attend family worship." At these social services, "all, preachers, teachers and servants, read in the Bible in turn, verse by verse." "After a brief exposition and application of the portion of Scripture read, we sing a hymn, and unite in prayer; in which latter exercise all reverently kneel, whatever may be the real state of their hearts. These seasons are pleasant and profitable. The Chinese see that our devotions are rational and heartfelt, very different from the mummeries practiced in their own temples and dwellings." Mr. Aitchison's teacher, a servant who has been with him for more than a year, and one other individual, have manifested at least enough of interest in the truth to encourage hope.

Near the close of his letter, Mr. Aitchison thus asks for help: "If it be possible, send us at least two men soon; not for Shanghai, but for this vast interior, teeming with immortals. A finer field for Christian enterprise never invited the efforts of the Lord's people."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 7th of July, Rev. W. F. WILLIAMS, of the Assyria mission, and Mrs. HARRIET B. H. WILLIAMS, of Auburndale, Mass., and Rev. JULIUS Y. LEONARD, of Berkshire, Tioga Co., N. Y., and Mrs. AMELIA A. G. LEONARD, of Hamden, Conn., destined to the Northern Armenian mission, sailed from Boston, in the bark Henry Hill, Capt. Watson, for Smyrna. Mr. Williams has been for several years connected with the Assyria mission, stationed at Mosul; others of the company go as new laborers to the missionary field. Mr. Leonard is a graduate of Yale College, and received his theological education at New Haven and Andover. Miss SARAH C. KING, daughter of Dr. King, of Athens, sailed in the same vessel.

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Brunswick, Cong. so.	100 00
Durham, Cong. ch. and so.	10 00
Portland, 2d cong. ch. for. miss. cir.	20 00—130 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central ch. m. c. 20; Winter st. cong. so. m. c. 45;	65 00
Richmond, Cong. ch. and so.	20 70
Warren, Benev. so.	10 00—95 70
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1; 1st par. cong. ch. 75;	77 00
H. Silsbee, 1;	2 50
Bradford, A friend,	2 50
Monson, Cong. so. m. c.	26 55—106 05

York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, Ch.	13 00
	341 75
Bingham, Cong. ch. m. c.	2 00
Castine, Gent. to cons. Mrs. ROBERT PERKINS an H. M. 112,50; la. 36,59;	149 00
Frankfort, Mrs. S. B.	1 00—152 03
	496 84

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
Conf. of chs. by D. Smith, bal.	36 00
Gilsum, Cong. ch. and so.	23 00
Harrisville, do.	6 00
Keene, m. c.	21 03
Marlboro', m. c.	7 00
New Alstead, Cong. ch. and so. 9; m. c. 2;	11 00
Paper Mill Village, m. c.	14 00
Swanzy, m. c.	18 15
Walpole, m. c.	18 22—149 40
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. and so. m. c.	14 00
Bristol, do. do.	15 60
Haverhill, A friend,	10 00
Littleton, m. c.	10 13
Loudon Centre,	4 00
West Lebanon, Ch. and so.	100 39—154 12
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Greenfield, Cong. ch. and so.	10 00
Hancock, Gent. 17,30; la. 17,43; m. c. 34;	68 73
Manchester, Franklin st. ch. and so.	73 64
New Ipswich, 2d cong. ch. and so.	36 00

	188 37
Ded. com. paid county treasurer,	19 37—169 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Deerfield, Cong. ch. and so.	18 00
Hopkinton, do.	100 00
Pittsfield, do.	25 00
West Boscawen, do.	42 89—185 89
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d chs. m. c.	11 05
Greenland, Mrs. L. P. W.	10 00
Hampstead, Rel. so. 25; Mrs. Calef, 20;	45 00
Stratham, Cong. ch. and so.	29 00—95 05
Stratford Conf. of chs. E. J. Lane, Tr.	
Meredith Bridge,	15 09
	768 46

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so.	55 50
Franklin co. Aux. So. C. F. Safford, Tr.	
Higgate, Cong. ch.	7 72
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Derby, Cong. ch.	10 00
Rutland co. Aux. So. J. Barrett, Tr.	
Fairhaven, Cong. ch.	18 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre cong. ch. gent. 83,94; la. 60,09;	144 03
Windsor co. Aux. So. J. Steele, Tr.	
Woodstock, Cong. ch. and so. m. c. 20,32; M. L. 5;	25 32
	260 57
Alburgh, Dr. A. B.	5 00
	265 57
Legacies.—Bradford, Miss Betsey Ayer, by N. W. Ayer, Ex'r,	150 00
	415 57

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Monument, Cong. ch.	6 60
Orleans, Cong. ch. and so.	50 00—56 60
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, 1st cong. so.	157 83
Williamstown, Mrs. L. B. P.	10 00—167 83
Boston, S. A. Danforth, Agent, (Of wh. fr. H. B. Hale, 4;)	351 27

Essex co.	
W. Boxford, Cong. ch. m. c.	8 00
Essex co. North, J. Caldwell, Tr.	
Amesbury and Salisbury, Cong. ch. fem. miss so.	11 50
Haverhill, Centre cong. ch. and so. coll. and m. c. (of wh. to cons. NATHANIEL S. HOWE and Mrs. ELIZABETH M. AMES H. M.)	241 20—252 70
Essex co. South, C. M. Richardson, Tr.	
Manchester, Fem. miss. so.	10 00
Topsfield, Cong. ch. and so.	148 00—158 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Monson, A. W. P.	150 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Northampton, H.	15 00
Plainfield, Cong. ch. and so. m. c.	15 00—30 00
Harmony conf. of chs. W. C. Capron, Tr.	
Millbury, 1st cong. ch. m. c.	11 20
Middlesex co.	
Bedford, Cong. ch. and so. 71,03; m. c. 42,75;	113 78
Charlestown, Winthrop ch. and so.	1,740 24
East Cambridge, Evan. cong. ch. m. c.	15 50
Lawrence, Lawrence st. ch. and so.	50 40
Lowell, Appleton st. ch. and so.	45 00
Medford, 2d cong. so. to cons. THOMPSON KIDDER an H. M.	108 90
Tewksbury, Cong. so.	60 00—2,133 82
Middlesex North and vic. C. Lawrence, Tr. Dunstable, Ch. and so. 20,65; m. c. 5,49; W. D. 5;	31 14
Middlesex South Conf. of chs. Saxonville, Edwards ch. and so. to cons. WILLIAM H. CARTER an H. M.	110 25
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr. Dorchester, 2d cong. ch. and so. 514,95; m. c. 60,59; (of wh. fr. T. D. Quincy to cons. WILLIAM WALES an H. M. 100; Nathan Carruth to cons. WILLIAM R. PORTER an H. M. 100,)	580 04
East Medway, 1st ch. and so. 54,35; m. c. 14,04; J. C. Hurd and fam. 50; ded. disc. 16c; to cons. ANDREW WASHBURN, of Walpole, an H. M.	118 23
Medway, Vill. ch. and so. gent. 33; la. 56,50; (of wh. with prev. dona. to cons. JOEL P. ADAMS an H. M.)	89 50
Medfield, Cong. ch. and so.	35 53
Roxbury, Eliot ch. and so. 40; m. c. 19,32; M. D. 1; Vine st. ch. and so. 10; m. c. 19,58;	89 90
Stoughton, 1st cong. ch. and so. to cons. SANFORD GAY an H. M.	130 00—1,013 20
Old Colony Aux. So. H. Coggeshall, Tr. Middleboro', 1st ch. and so. gent. asso. 61,59; la. asso. 50,31; m. c. 13,17; two la. 9,50; ded. prev. ack. 97;	40 57
Palestine Miss. So. E. Alden, Tr. Abington, 1st par. gent. and la.	123 35
Bridgewater, Trin. so. m. c.	19 03
Campello, South cong. so.	71 75
East Abington, cong. so. gent. and la. 138,50; m. c. 20;	158 50
E. Bridgewater,	36 00
Hingham, Evan. cong. so.	10 54
North Bridgewater, Porter so. gent. and la. 227,29; 1st par. 46,84;	274 13
Randolph, 1st par. gent. 118,75; la. 49,14; ded. worthless note, 2; 2d par. m. c. 31,47; la. 22,60; Winthrop so. m. c. and gent. 45,02; la. 38,41;	303 39
Weymouth and Braintree, Un. so. gent. and la.	66 17—1,062 83
Taunton and vic. Berkley, 1st cong. ch. and so.	26 00
Worcester co. North, C. Sanderson, Tr. Petersham, Cong. ch. and so.	14 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
Worcester, for m. in Turkey,	1 00

5,648 41

Chelsea, Winnisimmet ch. m. c. 41,62;	
Broadway ch. and so. m. c. 50,05;	91 67
Massachusetts, A sick man,	5 00—96 67
	5,745 08

Legacies.—Amherst, Rev. Joseph Haven, by Prof. Haven, 50; Cumington, Stephen Tower, by L. B. Tower, Adm'r, 150; Marblehead, Mrs. Hannah Read, by R. Hooper, H. Hill and W. Ropes, Ex'rs, 2,000;

2,300 00

7,945 08

[The total from Massachusetts in the July Herald should have been \$13,668 42, instead of \$7,252 24.]

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.	
Hartford, Centre cong. ch. m. c.	9 81
Windsor, 1st so.	35 00—41 81
Hartford co. South, H. S. Ward, Tr. South Glasterbury, m. c.	32 00
Litchfield co. Aux. So. G. C. Woodruff, Tr. Colebrook, Cong. ch. and so.	38 00
New Haven City Aux. So. F. T. Jarman, Agent. Yale coll. m. c. 16,75; united m. c. 23,25; 3d cong. ch. m. c. 11; So ch. m. c. 10; Centre ch. a member, 50; do. 5;	116 00
Tolland co. Aux. So. E. J. Smith, Tr. Somers, A friend for ed. of Jewish fem. at Constantinople,	10 00
	240 81
Connecticut, A friend,	100 00
	340 81

Legacies.—Bolton, Estate of Caroline Andrus, 500; E. Hartford, Mrs. Hannah Bigelow, (prev. rec'd, 2,833,15;) 250; int. 45;

795 00

1,135 81

RHODE ISLAND.

Central Falls, Cong. ch. and so. m. c.	36 60
Tiverton, Cong. ch.	12 00—48 60
<i>Legacies.</i> —Providence, John H. Mason, by John N. Mason, Ex'r, (prev. rec'd, 200;)	273 00
	321 60

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr. Albany, 2d R. D. ch. 50; North R. D. ch. 62;	112 00
Brooklyn, R. D. ch. on the Heights, 587,69; North R. D. ch. to cons. ELLIS S. POTTER an H. M. 119,22;	706 91
Flatbush, R. D. ch.	58 58
Greenbush, do.	25 00
Greenville, do.	19 16
Hegeman's Mills, do.	11 03
Hyde Park, do.	7 00
Jamaica, R. D. ch. 5; 56,02;	61 02
Leeds, R. D. ch.	9 10
New Baltimore, R. D. ch. 11,50;	29 50
m. c. 18;	61 00
Newburgh, R. D. ch.	
New York, R. D. ch. 21st st. 67,12; Collegiate ch. 781,75; Middle ch. 832; North ch. 69; R. D. ch. Market st. m. c. 104,41; W. B. Crosby, 150;	2,004 28
Oyster Bay, R. D. ch. 26; German girl, 2; Ger. Ev. Miss. ch. av. of jewelry, 1,50;	29 50
Poughkeepsie, 2d R. D. ch.	53 34
Princtown, R. D. ch.	17 00
Tompkinsville, R. D. ch. T. F. McCurdy, 50; S. C. 15;	65 00
Yonkers, R. D. ch.	6 00

3,275 42

Ded. p'd for receipts, postage, etc. 8 99-3,266 43

Buffalo and vic. J. Crocker, Agent. Buffalo, A friend,	200 00
Geneva and vic. G. P. Mowry, Agent. Chenango Forks, Pres. ch.	14 11
Coventry, Rev. Mr. and Mrs. Hoyt, wh. and prev. dona. cons. SOUTH- MAYD S. HOYT an H. M. 20; cong. ch. wh. and prev. dona. cons. DANIEL BEECHER an H. M. 57,85; G. D. P. and son, 50;	127 85
Coventryville, Cong. ch.	31 04
Dunkirk, Pres. ch.	18 00
Lisle, Cong. ch. 24,12; Fem. cent so. 2;	26 12
Norwich, Dea. I. F.	20 00
Preston. W. P. 10; Mrs. L. P. 5; Rev. GEORGE J. KAERCHER, wh. and prev. dona. cons. him an H. M. 20;	35 00
Seneca Falls, Pres. ch.	34 39
Sherburne, Pres. ch. wh. and prev. dona. cons. Mrs. EMILY E. McDOUGALL an H. M.	64 50—371 01
Monroe co. and vic. by William Alling. Stone Church,	7 11
Sweden, Pres. ch.	10 00—17 11
New York and Brooklyn Aux. So. A. Mer- win, Tr.	
(Of wh. fr. W. L. King, 200; C. G. Starr, 100; J. B. Sheffield, 50; C. N. Talbot, 250; Mrs. Olivia Phelps, wh. cons. OLIVIA P. ATTERBURY an H. M.; B. F. Butler, 100; Mrs. Ann Eliza Bronson, 200; G. F. Betts, wh. cons. Mrs. FRANCES J. HILLHOUSE, of New Haven, Ct. an H. M. 120; Richard Bigelow, 200; E. Wainwright, 50; J. W. Quincey, 50; A. W. Benson, 75; Miss C. Manning, for Armenian m. 15; North pres. ch. wh. cons. CHARLES H. RUSHER and JOSEPH T. WILLIAMS H. M. 200; A. Woodruff, 100; West pres. ch. Scudder miss. asso. 50; J. F. Worth, 125; Brooklyn, Westminster, pres. ch. J. MILTON SMITH, wh. cons. him an H. M. 100; 2d pres. ch. m. c. 180,15.)	3,032 30
Oneida co. Aux. So. J. Dana, Tr. Utica, 1st pres. ch. m. c.	23 72
Plattsburgh and vic. L. Myers, Tr. Plattsburg, Pres. ch.	120 00
	7,030 57
Albany, 2d pres. ch.	1,000 00
Attica, 1st do. m. c.	31 11
Flatbush, Unknown,	20 00
Hudson, Pres. ch.	79 00
Ithaca, Pres. ch. 111,82; Rev. W. W. 15; JOSEPH ESTY, wh. cons. him an H. M. 100;	221 82
Lewis, R. M.	5 00
Loyd, Pres. ch.	16 00
Lysander, Mrs. M. T.	10 00
Malden, Pres. ch.	22 68
Milton, do.	15 00
Orient, Cong. ch.	86 75
Palmyra, Miss T. S. 25; disc. 13c.;	24 87
Peekskill, 2d pres. ch.	17 22
Perry, Pres. ch.	47 50
Poughkeepsie, 1st pres. ch. m. c. 24,15; Rev. T. S. W. 50;	74 15
Rensselaer Co., Fem. friend, (of wh. for Micronesian m. 2.)	5 00
Richfield Springs, Cong. ch.	15 00
Riverhead, Cong. so.	30 00
Shelter Island, Pres. ch.	22 55
Skaneateles, Pres. cong.	83 59
Trumansburgh, do.	75 00
Verona Depot, B. V.	3 00
West Durham, Mrs. E. B. C.	5 00
West Farms, Mrs. E. M. W.	1 00—1,911 24
	8,941 81

Legacies. —Fenner, Erastus Dana, by J. L. Bishop, Ex'r,	200 00
	9,141 81

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Bergen, R. D. ch. 72,33; m. c. 49,89;	122 22
Blawenburgh, R. D. ch. m. c.	50 00
Griggstown, R. D. ch.	50 00
Jersey City, 1st R. D. ch. of Van Borst,	146 25
Long Branch, R. D. ch.	5 00
New Hackensack, do.	27 00
New Shanick, do.	40 00
Shawangunk, do.	25 00
Six Mile Run, do.	77 60
Somerville, Miss C. V.	10 00—553 07
Belvidere, 2d pres. ch.	240 00
Caldwell, Pres. ch. coll. and m. c.	100 00
Hoboken, 1st pres. ch.	45 00
Newark, A friend, 15; So. Park pres. ch. 59,01;	74 01
Newfoundland, Pres. ch.	12 00
Paterson, 2d pres. ch.	35 00—506 01
	1,059 08
Legacies. —Orange, Miss E. Ball,	5 00
	1,064 08

PENNSYLVANIA.

Dunmore, Rev. T. R. T.	12 50
Harrisburgh, 1st pres. ch.	371 09
Philadelphia, Mrs. M. B. H. 10; Philadelphos, 50; George W. Gray, wh. and prev. dona. cons. SOPHIA C. GRAY an H. M. 50. 1st pres. ch. J. E. B. 15; Cal. pres. ch. I. A. Brown, 500; H. I. W. 50; ch. 161.50; Pine st. pres. ch. (of wh. to cons. Mrs. CATHARINE C. FARR an H. M. 100;) 247,75; Walnut st. pres. ch. 95;	1,179 25—1,563 84

DELAWARE.

Wilmington, Hanover st. pres. ch.	61 06
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VIRGINIA.

Bremo, John H. Cocke,	150 00
Virginia, Unknown,	10 00—160 00

OHIO.

By G. L. Weed, Tr. Berlin, Pres. ch.	20 32
Cincinnati, 2d pres. ch. m. c. 28,12; 1st Ger. pres. ch. 3; 3d pres. ch. (of wh. fr. A. D. E. Tweed to cons. JOHN P. TWEED, Jr., an H. M. 100; Philip Hinckle, wh. cons. Mrs. MARTHA HINCKLE an H. M. 100; A. H. Hinckle, wh. cons. Mrs. FRAN- CES HINCKLE an H. M. 100; George L. Weed, wh. cons. Mrs. CAROLINE M. WEED an H. M. 100;) 545,86;	576 98
Columbus, 2d pres. ch. m. c.	6 33
Georgetown, Pres. ch.	20 15
Walnut Hills, Lane sem. ch. m. c.	7 65
	631 43
Ded. disc.	7 72—623 71

By Rev. S. G. Clark. Aurora, Cong. ch.	25 00
Bucyrus, Cong. ch. 11,52; Ger. Ref. ch. 18,20;	29 72
Chagrin Falls, Cong. ch.	7 70
Champion, Pres. ch. 75c.; Rev. B. W. and fam. 12;	12 75
Cleveland, 2d pres. ch. E. F. G.	12 00
Dover, Cong. ch.	2 00
Florence, do.	6 00
Fremont, Pres. ch.	47 40
Harmar, Cong. ch.	46 34
Johnson,	5 40
Lyme, Pres. ch. 18; J. S. 10;	28 00
Mesopotamia, Cong. ch.	6 92
Newburg, Pres. ch.	11 75
Norwalk, do.	86 00

Peru,	2 25
Plymouth, Pres. ch.	29 00
Richfield, Cong. ch.	5 30
Wakeman, 1st cong. ch.	50 00
Western Reserve, A friend,	10 00—423 53

Belpre, Cong. ch.	16 26
Marietta, E. M. H.	6 00
Moscow, Rev. W. M.	10 00
Oberlin, H. and S. I. V.	10 00—12 26
	1,089 50

INDIANA.

By G. L. Weed, Tr.	
Bedford, Pres. ch. 5; Mrs. L. D.	
B. 3,50;	8 50
Fort Wayne, Pres. ch.	45 00
Gosport, Mrs. M. S.	20 00
Greenwood, M. H. C. av. of Ca-	
nary birds,	18 00
Rockville, A. F.	10 00
	101 50
Ded. disc.	1 25—100 25
Elkhart, Cong. ch. m. c.	1 71
Gilbertsville, A friend in aid of Con-	
stantinople m.	1 00
Westville,	4 00—6 71
	106 96

ILLINOIS.

Batavia, Cong. ch. wh. cons. E. S.	
Town an H. M.	165 85
Chicago, 2d pres. ch.	493 75
Petersburg, J. A.	20 00
Plymouth, Cong. ch. m. c.	4 00
Quincy, 1st pres. ch. 100; H. H. S. 1;	101 00
Winchester, Miss W.	2 50—757 10

MICHIGAN.

Centreville, R. D. ch.	5 00
Coldwater, m. c.	3 80
Livonia, Rev. R. A.	20 00
South Haven, m. c.	1 00—29 80

WISCONSIN.

Beloit, A. M.	30 00
Kenosha, S. S. J. av. of breast-pin,	50
Waterloo, Mrs. S. B. E.	5 00—35 50
Legacies.—Beloit, Mrs. Love Colton, by A.	
L. Chapin, (prev. rec'd, 1,500;)	500 00
	535 50

IOWA.

Davenport, 2d pres. ch. m. c.	3 00
Denmark, Rev. G. W.	20 00—23 00

MISSOURI.

St. Louis, 1st pres. ch.	42 00
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LOUISIANA.

New Orleans, A thank off'g from a recent convert,	100 00
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ALABAMA.

Mobile, C. H.	30 00
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GEORGIA.

Savannah, R. D.	35 00
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NORTH CAROLINA.

Legacies.—Kirkland, E. W. Chambers, by R. Kirkpatrick, Adm'r, (prev. rec'd, 371,27;)	24 75
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FLORIDA.

Fort Brook, G. S. Loomis, U. S. A.	6 00
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MINNESOTA TERRITORY.

Monticello, T. Y.	5 00
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WASHINGTON TERRITORY.

Col. S. C. for Armenian m.	5 00
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IN FOREIGN LANDS, &c.

Abeih, Syria, H. W. 4,72; E. H. 1,03;	5 75
Alhednuggur, India, Capt. B. 20; Mrs. M. 10; Mrs. D. 3; m. c. 38,50;	71 50
Amoy, China, J. Tait,	50 00
Chatham, C. E., Miss H. C.	8 00
Hamilton, C. W., N. D. Fisher,	25 00
Living Land, Choc. Na., Ch.	65 00
Montreal, C. E. Am. pres. ch.	200 00
	425 25

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 146 98
NEW HAMPSHIRE,	52 97
VERMONT,	46 59
MASSACHUSETTS,	34 08
CONNECTICUT,	10 49
NEW YORK,	163 92
NEW JERSEY,	32 24
PENNSYLVANIA,	18 50
DELAWARE,	10 00
OHIO,	56 85
INDIANA,	3 60
ILLINOIS,	85 18
MICHIGAN,	36 00
WISCONSIN,	90
IOWA,	5 30
ALABAMA,	18 00
MINNESOTA TERRITORY,	9 53
IN FOREIGN LANDS, &c.	3 50
	\$ 734 54

Donations received in June,	22,904 80
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Legacies,	4,147 75
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\$27,052 55

✂ TOTAL from August 1st to June 30th,	\$282,079 13
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DONATIONS IN CLOTHING, &c.

Lunenburg, Vt. A box, fr. la. benev. so. for Mr. and Mrs. Hartwell, China.
N. Edgecomb, Me. Two quilts, fr. la. sew. so.
Otisco, N. Y. A box, fr. la. for boarding sch. Alleghany.

DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN JUNE.

MAINE.—Bangor, F. and R. 20c.; Brunswick, cong. s. s. 22,91; Newburg, J. C. B. B. 20c.; Sedgwick, three Watsons, 3.—26 31.

NEW HAMPSHIRE.—Hollis, Cong. s. s. 5; Pelham, a lady, 2.—7.

MASSACHUSETTS.—Haverhill, Centre s. s. 11,25; Ipswich, South s. s. 14; Salem, Crombie st. s. s. bal. 1; Westfield, "Cash," 33,15.—59 40.

NEW YORK.—Holland s. s.—8 40.

PENNSYLVANIA.—Beaver Meadow, Cong. Welsh s. s. 19; Philadelphia, Central Pres. s. s. North. Lib. 20,10.—39 10.

OHIO.—East Orange, s. s.—1 77.

ILLINOIS.—Chicago, 2d Pres. s. s.—17 77.

CALIFORNIA.—Folsom, little son of Rev. S. V. B.—10c.

FOREIGN LANDS.—Turkey, Trebizond, children, 1,72; China, Shanghai, H. Blodgett, jr. 1; coll. by C. W. and M. A. Doty, 100.—102 72.

Amount received in June,	261 80
Previously acknowledged,	28,156 01

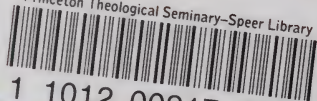
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